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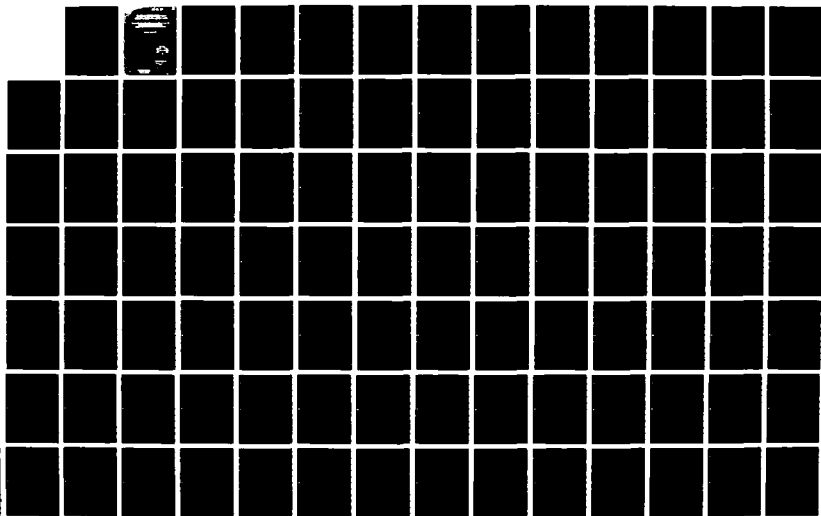
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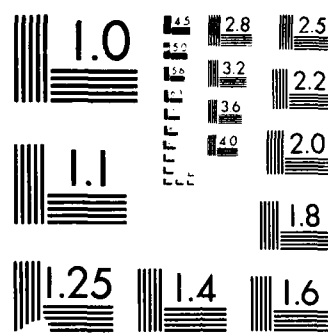
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University of North Carolina
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January, 1988

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The report examined chaplain services and concluded that these were viewed very positively by the respondents. Satisfaction with chaplain services significantly impacted upon satisfaction with Army life and feelings about an Army career. Additionally, the report contains a number of model questions and exercises which can be used in working with family groups or retreats. The final section of the report presents implications for ministry. It outlines and discusses four specific recommendations for chaplain ministry.

FAMILY STRENGTHS AND ADAPTATION TO ARMY LIFE:

A FOCUS OF VARIATIONS IN FAMILY VALUES AND EXPECTATIONS ACROSS RACIAL/ETHNIC GROUPS AND RANK

FINAL REPORT

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University of North Carolina
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January, 1988

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AND EXPECTATIONS ACROSS
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FOREWORD

Family Strengths and Adaptation to Army life: A Focus of
Variations in Family Values and Expectations Across
Racial/Ethnic Groups and Rank

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EXECUTIVE SUMMARY

This pioneering investigation was conducted for the Office of the Chief of Chaplains, U.S. Army. Its purpose was to focus on family values across racial/ethnic group and rank as well as to examine how variations in family values affect both family-related and Army-related outcomes. Groundbreaking in its efforts, this project takes a value-based approach to understanding family dynamics, emphasizing what is important to individuals and their families, without a "better than" or "worse than" connotation. This study provides both important and insightful results for chaplains and their ministries.

To guide the study, a model was developed hypothesizing the linkages between family-related values and both family-related and Army-related outcomes. This model was based on an exhaustive literature review and selective secondary analyses of existing data from Army families. Referred to as the Value-Behavior Congruency Model of Family Adaptation, the model provided a conceptual framework for designing the study effort.

Conducted at two FORSCOM installations, data were collected from military members, spouses, service providers and leadership through focus groups, individual interviews, and surveys. The major portion of the results in this report represents the survey responses of military members and their spouses.

Six value dimensions were identified from the data: Family Integration, Role Equity, Impression Management, Religious Orientation, Feelings Toward Military Service, and Community Participation and Support. Based on the hypothesized linkages, comparisons were made between members and spouses, among racial/ethnic groups, between ranks, and across religious or church preference along the six dimensions, as well as between family-related and Army-related outcomes. Use of and satisfaction with Chaplain services and their impacts on Army-related outcomes are also presented.

All linkages hypothesized in the model were supported in the analyses; however, few variations by racial/ethnic groups were identified. Differences by rank generally occurred with mid-enlisted members and spouses being more committed to the military and to the military lifestyle than members and spouses in the more junior ranks.

Where differences did emerge between racial/ethnic groups, it was usually Hispanic members and spouses who were more committed to the military, held stronger religious values, and placed greater importance on making a good impression on the community and maintaining ties with extended family members. On

the other hand, White members and spouses were generally least satisfied with the military and least committed to the military lifestyle.

When the six value dimensions were compared to family-related and Army-related outcomes, the Family Integration dimension was found to be strongly related to family strength and marital satisfaction. The Feelings Toward Military Service dimension was related to all Army-related outcomes, including satisfaction with Army life, the belief life would be better in the civilian world, spouse support, feelings about an Army career and retention intentions.

Chaplain services were viewed very positively by the respondents, with approximately three-quarters of the respondents having knowledge of, or experience with, various aspects of the services provided by Chaplains. While there was little consistency in the variations by members, Hispanic spouses were generally the most knowledgeable, and White spouses the least. When the value profiles were compared across religious or church preference, a higher proportion of Catholics than Protestants had knowledge or experience with Chaplain services. There were no differences in use or satisfaction with Chaplain services by either "rank" or ethnic group. Satisfaction with Chaplain services did significantly impact upon satisfaction with Army life and feelings about an Army career. Greater satisfaction with chaplain services was positively related to greater satisfaction with the Army.

The final section of this report presents implications of the model and the results of the field test for enhancing Chaplain ministries.

All happy families are alike; every unhappy family is unhappy in its own way.

- TOLSTOY

All happy families are more or less dissimilar; all unhappy ones are more or less alike.

- NABOKOV

INTRODUCTION

Chaplains play a key role in the military community. As ordained ministers, they provide worship services and officiate at sacramental observances. As pastors, they promote the development of the religious community and serve as a pastoral resource to those in need. As educators, they teach the faith and encourage the spiritual growth of the faithful. Many chaplains also provide marriage and family counseling services, and they lead programs in personal and relational growth. These activities, perhaps less closely tied to traditional forms of ministry, are nevertheless an essential dimension of pastoral care.

Research conducted in recent years documents the important role that chaplains play in meeting the personal, relational, and spiritual needs of service personnel and their families. Not only are families directly influenced through religious services conducted regularly by chaplains in the military community, but also chaplains are often the first line of institutional support for service members and their families who report a major personal or family problem. The level of respect and trust that service members and their families have in chaplains makes them quite unique in their opportunities for providing pastoral guidance and spiritual ministry.

By supporting the spiritual growth and relational strength of service members and their families, chaplains contribute greatly to the quality of community and family life in the military. Furthermore, since families are recognized today as essential to the support system of service personnel, chaplain responsiveness to family needs and to the promotion of family strengths plays a vital role in ensuring mission readiness and promoting national security.

Study Design

This exploratory study is based on interviews with a purposive sample of 174 Army members and 88 civilian spouses of Army members at two Army posts: Fort Bragg, North Carolina and Fort Riley, Kansas. Both members and spouses were asked to participate in the study at their posts by unit chaplains. They were proportionally selected based on racial/ethnic group (Hispanic, Black, White) and rank (E-1 to E-4, E-5 to E-6), resulting in six member groups and six civilian spouse groups. The decision to limit the selection of respondents to three racial/ethnic groups and two rank groups was based on the relatively high proportional representation of these groups in the U.S. Army, the lack of available information on these groups for guiding religious ministries and religious education planning, and chaplain interest. Participation in the study was voluntary.

Site visits were conducted at the two posts during Spring, 1987. All respondents completed survey instruments and participated in either focus group interviews or personal interview sessions. A profile of the sample of members and spouses who participated in the study is presented in Appendix A. Appendix B provides a detailed summary of the research methodology.

Specifically, the project objectives were as follows:

- o Determine values that are most meaningful by rank and ethnic group.
- o Determine and analyze family values and expectations of ethnic/minority families.
- o Determine and analyze family values and expectations by rank (E1-E6).
- o Determine how family values relate to family and Army related outcomes.
- o Determine family perceptions toward chaplains and chaplain's services as well as the impact of chaplains and chaplain's services on families and Army outcomes.

Contents of The Study

The nature and impact of family values in the Army are of great interest to chaplains who work toward enhancing the quality of community and family life. The nature and pattern of these values have been linked to various dimensions of family well-

being and stability as well as to the successful adjustment of families to the demands of military life. To date, however, chaplains have lacked a practice-oriented model for capturing the rich diversity of family lifestyles and values in the Army community, and for guiding the development and implementation of family-oriented ministries.

Grounded in both theoretical and empirical literature, this report begins by outlining the Value-Behavior Congruency (VBC) Model of Family Adaptation to Military Life. This model focuses on variations in both family values and family behaviors, as well as on the ability of family members to realize their values for family life in actual behavior. It also considers the impact that family-related values and behaviors, as well as the level of congruency between these values and behaviors, have on family life satisfaction and family adaptation to Army life. Specific hypotheses are offered for explaining why some family members may have more success in realizing their family-related values in behavior than others. Implications of the model for chaplain ministry are discussed.

The results of the study are organized and discussed around each dimension of the model as well as around the hypothesized linkages between dimensions in the model:

- * Family Values
- * Family Behavior
- * Value-Behavior Discrepancies
- * Family Life Satisfaction
- * Family Adaptation to Army Life
- * Family Values and their Impacts
- * Family Behaviors and their Impacts
- * Value-Behavior Discrepancies and their Impacts

Special attention is directed to examining variations in family values, family behaviors, and value-behavior discrepancies for Army members and civilian spouses by racial/ethnic group and rank.

This report also examines the knowledge and attitudes of Army members and civilian spouses toward chaplain services, and how the knowledge and attitudes of these members and spouses vary by racial/ethnic group, rank, and religious preference. The report concludes by discussing the implications of the findings from the study for guiding the development and implementation of chaplain ministries.

Family Values: A Definition

For purposes of the study, "values" are defined broadly as organized sets of preferences for how individuals wish to conduct their lives. These preferences are seen as cognitive, serving as a basis for choice and as a guide for action.

Although learned primarily from parents and significant others in childhood and adolescence, values are not fixed; they may change in response to a variety of influences both within and from outside the family system. When viewed from this perspective, family values are defined as preferences toward specified patterns and behaviors in family life. In the present study, six family value dimensions* are identified and discussed: (a) Family Integration, (b) Role Equity, (c) Impression Management, (d) Religious Orientation, (e) Feelings Toward Military Service, and (f) Community Participation and Support.

I. THE MODEL

The present study was initiated by a comprehensive literature review designed to develop an overarching framework for determining and analyzing family-related values, as well as their variation and impact on family life in the Army. From this process, the Value-Behavior Congruency (VBC) Model of Family Adaptation to Army Life was developed. The model has provided a critical foundation for organizing the study effort.

Figure 1 outlines the major dimensions of the VBC Model as well as the hypothesized linkages between its dimensions. An abstract simplification of a complex set of interacting variables, the model provides an important vehicle for framing the objectives of the study. It also provides a foundation for understanding the role of chaplains in facilitating the level of family life satisfaction as well as the level of family adaptation to Army life among Army families.

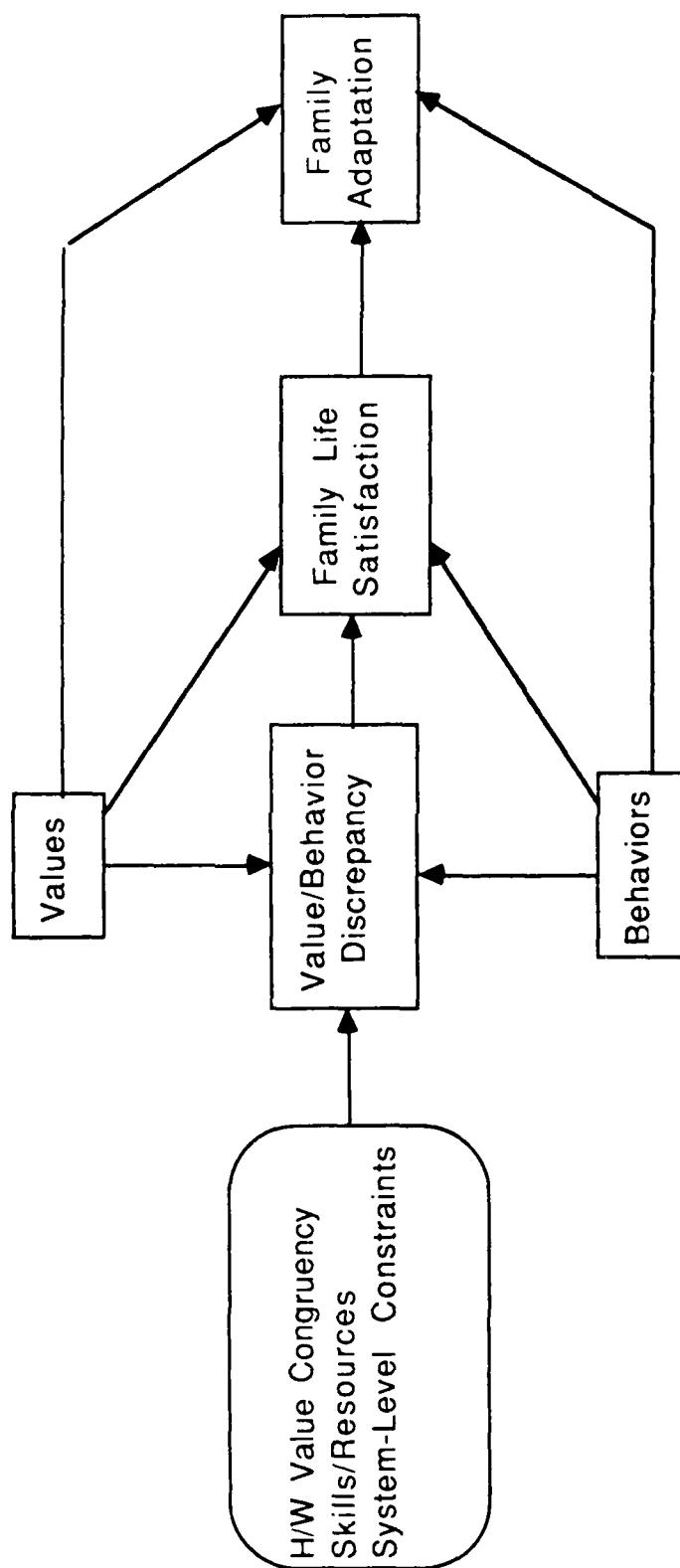
Predictions From The Model

Grounded in both the theoretical and empirical literature, the following propositions are derived from the Value-Behavior Congruency Model of Family Adaptation to Army Life (see Figure 1): (a) the profile of family-related values has a direct influence on the level of family life satisfaction and family adaptation to Army life; (b) the profile of family-related behaviors has a direct influence on the level of family life

* See pages 9 and 10 for definitions

FIGURE 1

VALUE-BEHAVIOR CONGRUENCY MODEL OF FAMILY ADAPTATION



satisfaction and family adaptation to Army life; (c) the ability of family members to realize their family-related values in actual behavior has a direct and positive influence on their level of family life satisfaction; (d) the level of family life satisfaction has a direct and positive influence on the level of family adaptation to Army life; and (e) the ability of family members to behaviorally realize their family-related values is directly influenced by the level of value congruency between family members, the availability of personal resources and requisite relational skills, and the absence of system-level constraints.

In the present report, propositions (a) thru (d) will be examined directly based on the survey and interview data collected with members and civilian spouses of Army members at Fort Bragg and Fort Riley. Proposition (e) is hypothesized; it will not be empirically tested in the present report.

As depicted in Figure 1, "Family life satisfaction" serves as the central dimension in the model. In the model, the level of family life satisfaction is directly affected by three dimensions: (a) family-related values, (b) family-related behaviors, and (c) value-behavior discrepancy. In turn, family life satisfaction is depicted as directly impacting upon the level of adaptation that families make to the demands of Army life. The Office of Chief of Chaplains, (OCCH), U.S. Army, was particularly interested in how family-related values impacted upon the level of satisfaction that family members experience with their family lives in the context of the U.S. Army. The OCCH was also interested in how satisfaction with family life impacted upon the level of adaptation that family members make to the demands of Army life.

Family Life Satisfaction: The Central Model Dimension

The study of the quality of family relationships has a rich history. Numerous attempts have been made to define and assess the quality of family relationships, especially the marital union. A variety of terms have been promulgated in the process, the most common being "family life satisfaction," "family functioning," "family environment," "satisfaction with the family system," as well as a number of terms to describe the quality of marital and parent-child relationships.

Based on a broad range of theoretical frameworks as well as empirical and clinical models, studies have identified a roster of family-related attributes and behaviors which are associated with family life satisfaction or a related term (e.g., "open and direct communication," "role adaptability and flexibility," "cohesion," "companionship," "commitment," "effective problem

solving abilities," "affectional expression," "kinship bonds," "community participation," and so forth). A number of self-report measures have been designed to assess these qualitative indicators of family functioning which are often combined together to form a scale of family life satisfaction or a related concept.

There is a need to move beyond the mere listing of an ensemble of family-related attributes and behaviors associated with family life satisfaction toward an understanding of family life satisfaction as an integrated whole. Without such integration, chaplains have little to work with except these broad subdimensions associated with family life satisfaction across the various studies. An important question is how much of these associated attributes and behaviors is optimal from a family functioning perspective. For example, it is likely that "too little" as well as "too much" communication in marriage could have detrimental consequences for family life satisfaction. In addition, the amount and quality of communication desired by family members in their day-to-day interactions probably varies both among families as well as within families.

A serious limitation to past approaches to the study of family life satisfaction is the tendency to homogenize the rich variation and diversity among families in the United States, providing a model for intervention that is insensitive to the unique situation and values of individual families. Few studies have explored how the attributes and behaviors associated with family life satisfaction vary across racial/ethnic group and socioeconomic status. Such neglect can lead to assessment and intervention strategies by chaplains that are insensitive to the values of individual families, a "melting pot" assumption to the process of enculturation that promotes a wholesale approach to family ministry.

Although it has been recognized that the attributes and behaviors associated with family life satisfaction have both "value" dimensions (what family members prefer) as well as "behavioral" dimensions (how family members actually behave), to date, relatively little attention has been focused on how the ability of family members to realize their values for family life in behavior impacts upon their level of family life satisfaction. For example, it is possible that husbands and wives may value ties with the larger community, but lack the personal resources, relational skills and/or the opportunities to develop these ties. In addition, there has been little discussion in past studies on how the level of value congruency among family members toward family-related patterns and behaviors impacts upon their level of family life satisfaction. For example, it is possible that husbands and wives have different values toward the importance of companionship in marriage, and it is unknown how the extent of

these differences impacts upon self-perceptions toward family life satisfaction.

The Value-Behavior Congruency Model of Family Adaptation to Army Life (VBC) is an attempt to provide chaplains with an explicit model for helping families to achieve their full relational potential in the context of the Army institution. As an integrated whole, this model identifies crucial processes that help to distinguish different levels of family life satisfaction both within and between families. It is specifically designed to capture and respect the rich diversity of family lifestyles in the U.S. Army, providing for the systematic study of variations in family values and their implications for family life across different population groups. Finally, the model is practice-oriented, capable of guiding the development and implementation of family ministries in the Army community.

Family Life Satisfaction: A Value-Based Approach

The core assumption of the VBC Model of Family Adaptation to Army Life is that the level of family life satisfaction is enhanced by the ability of family members to jointly realize their family-related values in behavior. A key phrase in this approach to family life satisfaction is "jointly realize." Although family life satisfaction is determined from the perspective of individual family members, the over-all level of family satisfaction for the family is promoted only when each family member is able to move toward realizing his or her values for family life in behavior. Problems in family life can develop when family members are not able to realize their values for family life in behavior or when individual family members hold conflicting values across family life domains which they define as important.

Viewed from this perspective, the level of family life satisfaction is self determined. For example, if I strongly value time together with my spouse, my ability to realize this value in behavior (to actually spend time with my spouse) will be an important determinant of my self-professed level of family life satisfaction. On the other hand, if I do not strongly value a great deal of time together with my spouse, a lack of time together will have fewer implications for my self-professed level of family life satisfaction.

This approach to studying variations in family life satisfaction proposes that neither families nor members within the same family necessarily share similar values for family life: "different strokes for different folks." As such, family-related values both within families as well as between families are seen as "different from" rather than "better than" or "worse than"

those of other members or families. In addition, families or family members may share values that are associated with positive family interaction, but lack the personal resources, the relational skills or are confronted with other constraints, such as work obligations or financial restrictions, that hinder their ability to behave in a way that is consistent with their values toward preferred patterns of marital and family interaction. Thus, it is proposed that the realization of family-related values in behavior is influenced by at least three factors: (a) the level of value congruity among family members, (b) the relative presence or absence of personal resources (e.g., self esteem) and relational skills (e.g., problem solving) necessary to act in accordance with stated values, and (c) the nature and magnitude of system-level constraints that serve as obstacles to realizing family-related values, including family- and work-related demands and stressors.

From this perspective, the level of family life satisfaction can be enhanced by: (a) reducing value incongruity between family members, or, at a minimum, helping family members to become more aware of their value differences and the consequences of those differences on their relationships within the family; (b) helping family members to better realize their family-related values in behavior through resource and skill development; and (c) modifying system-level constraints that prevent family members from realizing or behaving in a way that is consistent with their values. Value incongruity between family members or value and behavior discrepancies can be resolved by directing intervention aimed at modifying values, behaviors, or both. An important aim is to work with families to help them develop the requisite skills for understanding and supporting one another in realizing their values for family life in behavior: competencies such as adaptability, good communication patterns and negotiation skills, including the ability to compromise and respect the wishes of others. Chaplains have historically used a number of marital and family enrichment programs for helping families to develop such skills, many of which are offered through chaplain-sponsored Family Life Centers. By virtue of their position in the military community, chaplains may also be uniquely positioned to serve as advocates for families in removing or reducing the negative influence of system-level constraints.

It is important to underscore that this value-based approach to family life satisfaction contrasts greatly with more static approaches which imply a fixed reference point toward patterns of marital and family interaction. From this perspective, the nature of family life is seen as a dynamic, fluid, interactional process among family members with members constantly working to achieve desired family-related ends in the context of ever changing and emerging family-related values. As such, chaplain

intervention with families is directed to helping them move toward relational growth and fulfillment.

II. FAMILY VALUES PROFILE

What are the most meaningful family values for enlisted Army personnel and their spouses? Do they assume equal importance for both partners, for soldiers of different ranks, and among different racial and ethnic groups? Are these values actually being realized within the military environment for these members and their families? These are central issues probed in this study. The extent to which these family values are important reference points in the personal lives of members and spouses have important implications for their personal, social, psychological, and spiritual development.

As described in Appendices A and B, a sample of enlisted Army personnel and civilian spouses were asked to respond to a series of sixty questionnaire items designed to determine which patterns, preferences and behaviors respondents felt were most important for their family members to share in common. (See Appendix D). Subsequent analysis of responses indicated that these items could be grouped into six major value areas, or "dimensions": (a) Family Integration, (b) Role Equity, (c) Impression Management, (d) Religious Orientation, (e) Feelings toward Military Service, and (f) Community Participation and Support (See Table 1).

TABLE 1
VALUE DIMENSIONS

FAMILY INTEGRATION:

The extent of emotional bonds between family members, including their level of interest in one another and their willingness to invest themselves in the family.

ROLE EQUITY:

The level of sharing of child-care and child-rearing responsibilities as well as the degree to which family decision-making patterns value individual expression and input.

IMPRESSION MANAGEMENT:

The degree to which family members prefer to handle personal problems inside the family as well as to make a good impression on others in the community.

RELIGIOUS ORIENTATION:

The extent to which family members share the same religious beliefs, attend church or synagogue together, and pray together.

FEELINGS TOWARD MILITARY SERVICE:

The level of commitment that family members feel toward the lifestyle and mission of the Army.

COMMUNITY PARTICIPATION AND SUPPORT:

The degree to which family members invest themselves in the community as well as their level of involvement with extended family and their willingness to turn to relatives when personal or family problems arise.

Of the sixty items used to assess the relative importance of family values for both enlisted personnel and spouses, 36 of the items proved to be significantly related to one of the six value dimensions above. Appendix C provides a more detailed discussion of the development of these six value dimensions.

Scores were computed indicating the relative importance of each of these dimensions for respondents. The possible range of values was from a score of "1: not at all important" to "7: extremely important"; thus, the higher the score, the more important the dimension was for the participant. Below, the dimensions are presented in rank order of their relative importance to enlisted members and spouses.

- o Family Integration
- o Role Equity
- o Impression Management
- o Military Service
- o Community Participation and Support
- o Religious Orientation

Both enlisted personnel and spouses assigned the same relative rank order of importance to each of the six dimensions.

It is important to note that all of these dimensions are regarded as "important" values by these respondents. For each dimension, the average score across respondents ranked well above the "midpoint" of the scale that marks the division between "extremely important" and "not at all important".

Member/Spouse Differences

While both enlisted Army members and spouses showed a similar rank order for the six Value Dimensions, one interesting

difference existed between these groups. Spouses were significantly less likely than Army members to place a high value on Impression Management, indicating that spouses are less concerned with keeping problems in the family or making a good impression in the community. Service members may feel that making family problems "public" can have detrimental consequences on their Army careers.

Race and Ethnic Group Differences

When responses to Family Values Dimensions were analyzed by the race and ethnic group of survey participants, several differences emerged. For both enlisted personnel and spouses, Hispanic and Black respondents placed greater stress than white respondents on the importance of Impression Management. Both members and spouses also showed different patterns across racial and ethnic group in the relative importance attached to the dimension of Military Service. Of the three racial/ethnic groups, Hispanic enlisted personnel and spouses placed the highest importance on this value dimension.

Variation was also found among spouses on the Religious Orientation dimension. Hispanic spouses attached the greatest importance to this dimension, followed by Black and White spouses.

Rank Differences

Analysis of the relative importance of Family Value Dimensions for junior- (E-1 to E-4) and mid-enlisted (E-5 to E-6) members and spouses showed the same overall rank order as above. The only important difference between junior- and mid-enlisted personnel was in the degree of importance attached to the dimension of Military Service. Mid-enlisted members valued the components of this dimension more than did junior-enlisted members. This may be attributed to the greater length of service for soldiers of higher rank; not only have they experienced a longer period of acculturation to the Army lifestyle, but also they represent a self-selected group in that they have, in most cases, served more than one enlistment term.

III. FAMILY BEHAVIOR PROFILE

Using the same sixty items as in the Family Values Profile described above, each respondent was asked to indicate the extent to which members in their family actually realized such patterns and preferences in behavior. Once again, a seven-point scaling system was used for each item, ranging from "1: very little

extent" to "7: very great extent." The same 36 items used in constructing the Values Profile were grouped into six family behavior dimensions which are parallel to the dimensions on the Values Profile. Below the dimensions are presented in rank order of their importance to both enlisted members and spouses.

- o Family Integration
- o Role Equity
- o Impression Management
- o Military Service
- o Community Participation and Support
- o Religious Orientation

As was the case with the Values Profile, both members and spouses showed the same relative rank order concerning their Behavior Profile.

Member/Spouse Differences

In contrast to the Values Profile, where members and spouses differed only in evaluating the relative importance of Impression Management, two dimensions on the Behavior Profile provided significant differences between these groups of respondents. Spouses as a group reported both lower levels of Family Integration and Role Equity than did members. Both of these findings may be related to the high levels of separation experienced by families at these posts. Spouses reported that they were often required to assume all family related responsibilities when the service member was absent. When the service member returned, however, the balance of family power was expected to shift back to the service member. Likewise, spouses were more likely to have time to spend with the family, and to more acutely feel the absence of the service member.

Race and Ethnic Group Differences

Examining differences in the behavioral dimensions by racial/ethnic group revealed two areas of variation. In the domain of Military Service, both Hispanic enlisted personnel and spouses were significantly more likely to feel that they actually realized this dimension to a greater extent than either their Black or White counterparts. For the dimension of Impression Management, a similar relationship existed: both Hispanic personnel and spouses saw this as being realized in their family life to a greater degree than did Black and White members and spouses, respectively.

Rank Differences

When the six behavioral dimensions were analyzed for Army personnel and spouses by rank, a strikingly similar pattern of responses emerged. The only significant difference was that spouses of mid-enlisted members were more likely than those of junior-enlisted personnel to report that the components of the Military Service dimension were actually being realized by their families in behavior. By virtue of their higher status and responsibility, enlisted families of higher rank may feel more centrally a part of the military mission. In addition, to a large extent, the spouses of mid-enlisted members are a special cohort; they are married to Army members who have elected to continue their enlistment in the Army for more than a single term.

IV. VALUE-BEHAVIOR DISCREPANCIES

It is explicitly recognized in the conceptual model that some family members may have difficulty realizing family-related values in behavior. When values are not realized in behavior, it is predicted that family members will experience lower levels of family satisfaction. As Appendix C describes, a discrepancy score was computed, reflecting the difference of the value score minus the behavior score. The higher the discrepancy score, the less likely the value is being realized in behavior.

Few differences in the level of value-behavior discrepancies were found either between members and spouses, across racial/ethnic groups, or between ranks. The only discrepancy score on which members and spouses significantly differed was on the Impression Management dimension. Military members reported significantly more discrepancy than did spouses. Compared to spouses, military members valued keeping problems inside the family and making a good impression on others in the community to a much greater extent than they were able to realize within the Army environment.

Only one other notable difference emerged in the value-behavior discrepancy analysis. This difference was between spouses on the Military Service dimension. Mid-enlisted spouses were more likely to report that they were realizing the components of the Military Service dimension in actual behavior than were junior-enlisted spouses. Although junior-enlisted spouses believed that Military Service values were important, they reported less success than mid-enlisted spouses in realizing them.

V. FAMILY-RELATED AND ARMY-RELATED OUTCOMES

Two major outcome dimensions were defined for purposes of the study: (a) Family Life Satisfaction and (b) Family Adaptation to Army Life. From the model, these outcomes are viewed as affected by both family-related values and behaviors as well as the ability of family members to realize these values in their daily lives. Three measures were used to assess the level of family life satisfaction for both enlisted personnel and their spouses: (a) the degree of marital satisfaction, (b) the extent to which participants considered theirs a "strong" family, and, (c) for families with children, the level of satisfaction with parent-child relationships.

On the other hand, the measures used to evaluate the level of family adaptation to Army life differed slightly for members and spouses. Two measures were asked of both enlisted personnel and spouses: (a) their level of satisfaction with Army life, and (b) the extent to which participants felt their family life would be better in the civilian sector. Two questions were asked of enlisted personnel only: (a) their satisfaction with the Army as a career, and (b) their intention to continue their career in the Army. Finally, one question was asked of spouses only: the degree to which they were supportive of their husband or wife staying in the Army.

Family Life Satisfaction

Both members and spouses expressed a high degree of marital satisfaction, while parents felt their relationships with their children were quite satisfactory. As a group, respondents considered theirs to be very strong families.

Virtually no difference existed for members and spouses on the three measures of family life satisfaction when the data were analyzed by rank and racial/ethnic identification. However, enlisted personnel of higher rank (E-5 to E-1), did express somewhat higher levels of marital satisfaction than did their counterparts in the lower pay grades.

Family Adaptation to Army Life

Over-all levels of adaptation to Army life were somewhat less than were those for family life satisfaction, yet on balance both members and spouses were more satisfied than dissatisfied with the Army way of life. On the other hand, respondents as a group felt they would be better able to have the kind of family life they wanted if they left the military. The enlisted personnel in this study tended, on the whole, to be rather

ambivalent in their feelings about the Army as a career: they saw it neither as the most nor least satisfying career they could pursue, but rather as one of several they could find equally satisfying. This ambivalence tends to be reflected in the re-enlistment plans for the Army members. As a group, respondents fall between being undecided on continuing their Army career, and indicating they "probably" would remain in the military. On the whole, spouses tend to be supportive of their enlisted partner's career decision.

When Army-related measures of adaptation were examined in relation to the racial/ethnic group identification of respondents, only the measure of "satisfaction with Army life" showed a significant difference. Hispanic enlisted personnel were more satisfied than were either Black or White Army members. Among spouses, Whites are the least satisfied with Army life, while Hispanics and Blacks showed significantly higher levels of satisfaction.

Perhaps not surprisingly, analysis of responses by rank of the enlisted Army member provided the greatest number of notable differences with respect to the Army-related measures of adaptation employed in this study. While enlisted personnel and spouses of both higher and lower rank show equal levels of satisfaction with Army life and the degree to which they felt their family life would be better in the civilian sector, not surprisingly, members of higher rank tended to perceive an Army career in a more favorable light than did those of lesser rank. In addition, spouses of higher ranking personnel were more strongly supportive of their mates' staying in the Army than were spouses of lower-rank members. When we turn to members' intentions to continue their careers in the Army, we see the greatest difference between these groups. Mid-enlisted personnel were much more likely to indicate they will remain in the service than were those of lesser rank.

VI. FAMILY VALUES AND THEIR IMPACTS

Each Family Values Dimension was analyzed in relation to both measures of family life satisfaction as well as family adaptation to Army life to see if a relationship existed between the two sets of variables. A relationship between the dimensions and the outcome indicators suggests that what people value for themselves and others in their families has an impact on their marital and family life and on their satisfaction with different aspects of the Army life. The overall relationship outlined in the model between these sets of variables was supported in the analysis. Although not all of the Value Dimensions impacted upon every outcome, several relationships were supported.

Values and Family Life Satisfaction

Members. Service members were more likely to report having a "strong" family if they placed more value on the Family Integration dimension. The components of this dimension, including trust, communication, respect and compromise were also often presented in focus groups as the basis of a strong family.

Spouses. The same finding reported above for members was also found for spouses. Placing a strong value on basic affective elements was related to self-reported family strength. In addition, spouses who placed less importance on the Value Dimension, Role Equity, were more likely to report greater family strength. This finding suggests that those spouses who place less importance on equally sharing decision-making, or caring for children report stronger families. Because of the nature of the military environment, it may not be possible to share all aspects of family life; consequently, it may be more adaptive not to value total role equity. Many spouses in the focus groups told us that the military lifestyle requires them to be independent and self-sufficient when their spouses are deployed or on TDY, however, when service members return they want to be "in charge" of their families once again. Thus, what seems important to these spouses is not role equity as such, but rather the ability to give and take family power when different situations arise.

Family Integration was also found to be related to marital satisfaction among spouses. Placing higher value on Family Integration was related to higher marital satisfaction. Not surprising, basic affective elements such as doing things as a family, trusting one another and feeling loved and cared for by one another appear to be important to marital satisfaction.

Values and Family Adaptation to Army Life

Members. The Value Dimension, Feelings Toward Military Service, had a strong impact on satisfaction with Army life, feelings toward an Army career, and retention intentions. The stronger the commitment to the military and the military lifestyle, the more satisfied and positive members were about other aspects of the military and its way of life.

Retention intentions were also found to be impacted by the Value Dimension, Impression Management. The more private the service member believes family life should be and the more concern expressed over the impression family members make in the community, the less likely that the member plans to reenlist.

Spouses. The outcomes of satisfaction with Army life and spouse support of members staying in the military were impacted by the Value Dimension Feelings Toward Military Service. Spouses who highly valued the military and its way of life were more satisfied and more likely to support the service members' career. The view of the military as a duty or calling seemed to extend to spouses as well as members, if they are to be satisfied with military life.

Religious Orientation was found to negatively impact spouse support of members remaining in the Army. Spouses who strongly believed that families should attend church together and pray together reported less satisfaction with the military. Due to the time demands placed on the active duty member, it may be difficult to realize religiously-oriented values in behavior, especially attending religious services together. Many spouses and service members reported that either the service member was in the field for weeks at a time, or Sunday was the only day the family had to spend together.

VII. FAMILY BEHAVIORS AND THEIR IMPACTS

Each Family Behavior Dimension was also analyzed in relation to both measures of family life satisfaction as well as family adaptation to Army life, to see if relationships existed between the two sets of variables. We again found support for the Value-Behavior Congruency model; Behavior Dimensions did impact upon Family Life Satisfaction outcomes as well as upon Family Adaptation outcomes in the manner hypothesized.

Behavior and Family Life Satisfaction

Members. The Behavior Dimension, Family Integration, was found to impact upon both the level of family strength and marital satisfaction. Members who reported that their families actually did communicate and do things together to a great extent reported higher levels of family strength and marital satisfaction.

In addition, members who reported higher Role Equity behavior reported stronger parent-child relationships. Members who actually participated more in the day-to-day care of their children reported more satisfaction in the relationships with their children than members who participated less in performing these responsibilities.

Spouses. Strong linkages were also found for spouses between the family strength and marital satisfaction outcomes and the Family Integration dimension. As explained earlier, the

basic affective elements of relationships (i.e., commitment, communication, etc.) appear to have a major impact on family outcomes. An additional relationship was found between marital satisfaction and the Community Participation and Support dimension. Spouses who maintained close ties with extended family members and who were active in their community reported lower levels of marital satisfaction. In the military, it may be less adaptive to be very close to one's extended family, or become heavily involved in the community because of the frequency of relocation. It may also be possible that spouses turn to family and community support systems to compensate for an unsatisfactory marriage.

Behavior and Family Adaptation to Army Life

Members. All measures of family adaptation to Army life were found to be impacted upon by Feelings Toward Military Service, including: satisfaction with Army life, perceived better satisfaction in civilian life, feelings about Army career, and retention intentions. In all cases, members who reported that their family members and themselves were committed to the military and saw the military as a duty, not just a job, also reported more positive and satisfied Army-related outcomes. Again, this finding suggests the intrinsic importance of viewing the military as more of a calling than an occupation, if one is to be satisfied.

The Impression Management behavior dimension was related to both satisfaction with Army life and being better satisfied in civilian life. Compared to their counterparts, members who reported realizing this behavior dimension -- maintaining family privacy and making a good impression on others in the community -- felt that civilian life would be more satisfying than military life. In the same vein, realizing Impression Management indicators is related to lower levels of satisfaction with Army life. There are several possible explanations for this finding. First, respondents may find it very difficult to realize family privacy within a military community environment and the price to the family for achieving this value might impact negatively on the family's satisfaction with the military lifestyle. Secondly, service members reported that there is a great deal of pressure to make a good impression within the military community. Service members felt that they were judged on the basis of what their families do or do not do. Therefore, the effort to make a good impression on others in the community is likely to produce a great amount of stress on all family members.

Following the same trend, members who reported higher levels of Community Participation and Support were more likely to feel that they would be better off in the civilian sector. Active

involvement both in the community and with extended family members appears to decrease one's satisfaction with military life and make less likely the service members' intention to reenlist or make the Army a career. It is likely that members who are dissatisfied with military life seek out alternative sources of support.

Spouses. Spouses' responses parallel those of members on all of the Army-related outcome measures to which they responded. In all cases, the Feelings Toward Military Service dimension impacted on Army-related outcomes in a positive manner. Reporting that behaviors on that dimension occur to a great extent was reflected in increased satisfaction with Army life, less belief that life would be better in the civilian world, and the provision of high levels of spouse support.

VIII. VALUE-BEHAVIOR DISCREPANCIES AND THEIR IMPACTS

The value-behavior discrepancy score, as explained earlier, is the score of the relative importance of the value minus the score of the extent to which the value is realized in actual behavior. A value score that exceeds the behavior score would indicate that although valued, the dimension is not realized in behavior to the extent desired. The value of the discrepancy, if large, would possibly indicate a great deal of frustration, while a lower score would mean less frustration. Each of these six dimensions was analyzed to ascertain whether a relationship existed between the discrepancy dimension and the measures of both family life satisfaction and family adaptation to Army life.

Value-Behavior Discrepancies and Family Life Satisfaction

Members. Family strength and marital satisfaction were both impacted by the Family Integration dimension. The more discrepancy felt by members between their values and behavior, the lower their reports of family strength and marital satisfaction. In other words, the more persons wanted to achieve a particular value in behavior (e.g. doing things together as a family) and did not, the lower their reported level of family strength and marital satisfaction.

Spouse. Family Integration was found to impact spouses' marital satisfaction in the same way as for members. The Role Equity and Religious Orientation dimensions were also found to impact family strength. Family strength was higher when people believed that they were achieving the level of equity and religious involvement they desired in their family. One additional dimension, Community Participation and Support, was also found to be related to a family-related outcome, marital

satisfaction. Contrary to other findings, the more perceived discrepancy between what one valued and what one was realizing in behavior, the higher the marital satisfaction. In other words, valuing community participation more than it was achieved in behavior was predictive of greater marital satisfaction. Because this dimension contains items such as maintaining close ties with extended family, those respondents who are not able to experience high levels of community participation and support because of the military lifestyle, may move closer to their mate and produce a stronger marriage.

Value-Behavior Discrepancies and Family Adaptation to Army Life

Members. The value-behavior discrepancy for the dimension, Feelings Toward Military Service, was found to be related to satisfaction with Army life in the direction that would be expected. Service members who were achieving their military service values in behavior were more satisfied with Army life than those who were not. Alternately, members who reported a great deal of discrepancy between military service values and behavior also reported more negative feelings about making the Army a career. In the same vein, the greater the value-behavior discrepancy that members felt on the Family Integration dimension, the less positive their retention intentions. Being able to achieve the trust, caring and cohesion that is desired within one's family was an important component in the retention decision-making process.

Spouses. Only one important relationship emerged for spouses. This was between the Family Integration dimension and satisfaction with Army life. Those spouses who were not able to realize their values in behavior on this dimension reported lower levels of satisfaction with Army life. Again, the demands of the Army lifestyle can make realizing what is valued difficult. When these basic affective feelings are not realized, spouses are less satisfied with the military.

IX. CHAPLAIN SERVICES

Service members and spouses were queried about the different types of services offered by chaplains both on the questionnaire and in focus groups. Responses were generally positive in both settings; the Chaplains Corps was seen as filling an important need in respondents' lives. Four aspects of chaplain ministry were included in the survey: a) services provided by chaplains, b) on-post religious activities, c) the availability of Army Chaplains as a personal/family resource, and d) Family Life Centers.

Knowledge and Experience with Chaplain Services

Members. The majority of service members were aware of the different services provided by Chaplains. The least well known aspect of chaplain ministry was the Family Life Center (52%); the most well known was general information and experience with Chaplain services (71%) (see Table 2).

There was little consistency in the variations toward chaplain services by racial/ethnic group (Table 3). No ethnic group was significantly more aware or knowledgeable about chaplains. Overall, the differences among members when examined by rank were also small (Table 4). However, more mid-enlisted members than junior-enlisted members reported more knowledge/experience with nearly all chaplain services.

No significant trends emerged when member responses were analyzed by religious preference (Table 5). On the availability of chaplains as a personal/family resource, a higher proportion of Protestants than Catholics were knowledgeable; on knowledge/experience with the other dimensions of chaplain services, a similar proportion of Protestants and Catholics had knowledge/experience.

Spouses. Spouses had less knowledge and experience in all areas than did their member counterparts (Table 2). Spouses were least aware of Family Life Centers, with just 35% reporting knowledge or experience. At least half of the spouses were aware of, or had experience with, the other facets of chaplain services.

Black spouses seemed to have the least knowledge/experience with chaplain services, except in the area of Family Life Centers, where only 28% of White spouses reported knowledge or experience. Hispanic spouses were generally the most aware of what chaplains offer (Table 3).

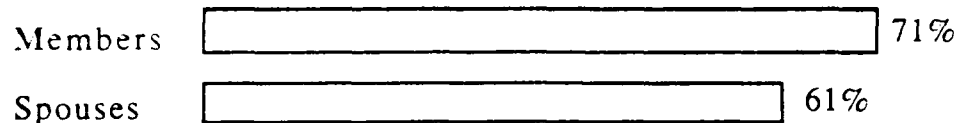
Interestingly, a higher proportion of junior-enlisted spouses than mid-enlisted spouses were aware of chaplain services in all areas (Table 4). When examined by religious preference, a higher proportion of Catholic spouses than Protestant spouses were aware of on-post religious activities and Family Life Centers (Table 5).

Locus Group Respondents

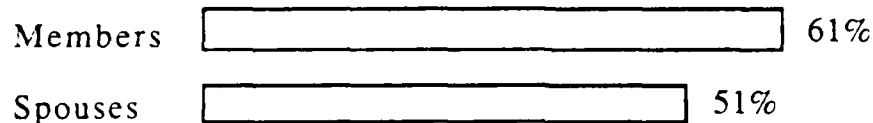
When respondents were asked if they would use the chaplains if they had a personal or family related problem, receiving help with marital or domestic problems was the most likely use

TABLE 2
KNOWLEDGE/EXPERIENCE WITH CHAPLAIN SERVICES/
RELIGIOUS OPPORTUNITIES: MEMBERS AND SPOUSES

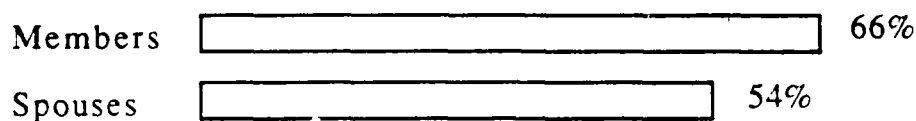
SERVICES PROVIDED BY CHAPLAINS



ON-POST RELIGIOUS ACTIVITIES



THE AVAILABILITY OF ARMY CHAPLAINS AS A PERSONAL/
FAMILY RESOURCE



FAMILY LIFE CENTERS

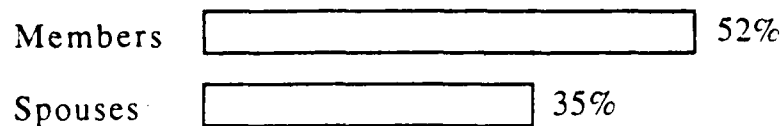


TABLE 3
 KNOWLEDGE/EXPERIENCE WITH CHAPLAIN SERVICES/
 RELIGIOUS OPPORTUNITIES
 BY RACE/ETHNIC GROUP IDENTIFICATION

SERVICES PROVIDED BY CHAPLAINS

Hispanic Members	64%
Black Members	71%
White Members	74%

Hispanic Spouses	71%
Black Spouses	57%
White Spouses	58%

ON-POST RELIGIOUS ACTIVITIES

Hispanic Members	60%
Black Members	61%
White Members	60%

Hispanic Spouses	65%
Black Spouses	40%
White Spouses	53%

THE AVAILABILITY OF ARMY CHAPLAINS AS A PERSONAL/
 FAMILY RESOURCE

Hispanic Members	57%
Black Members	65%
White Members	69%

Hispanic Spouses	56%
Black Spouses	50%
White Spouses	56%

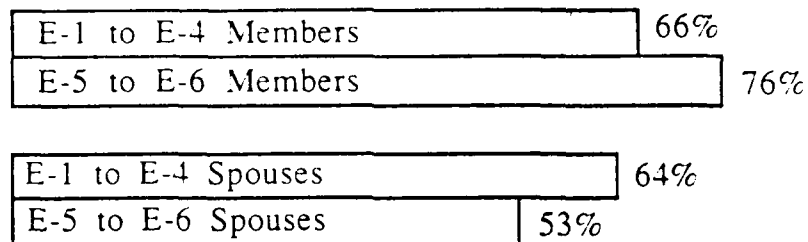
FAMILY LIFE CENTERS

Hispanic Members	44%
Black Members	56%
White Members	50%

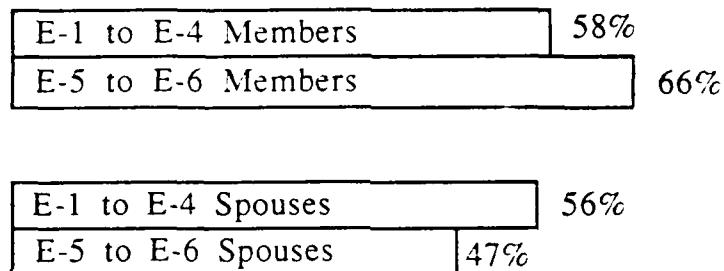
Hispanic Spouses	53%
Black Spouses	37%
White Spouses	28%

TABLE 4
 KNOWLEDGE/EXPERIENCE WITH CHAPLAIN SERVICES/
 RELIGIOUS OPPORTUNITIES BY RANK:
 MEMBERS AND SPOUSES

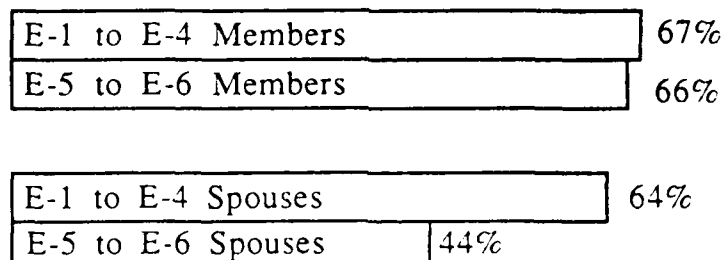
SERVICES PROVIDED BY CHAPLAINS



ON-POST RELIGIOUS ACTIVITIES



THE AVAILABILITY OF ARMY CHAPLAINS AS A PERSONAL/
 FAMILY RESOURCE



FAMILY LIFE CENTERS

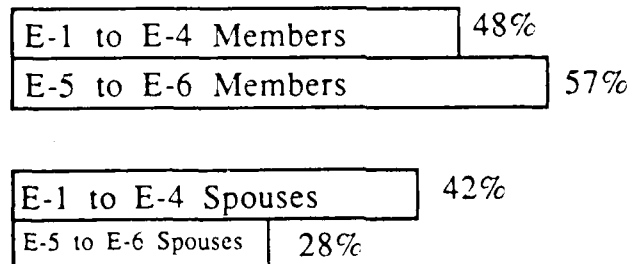
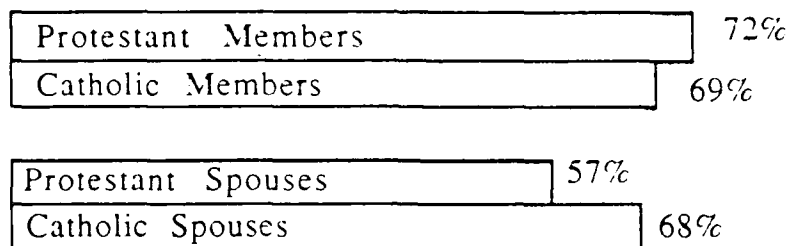
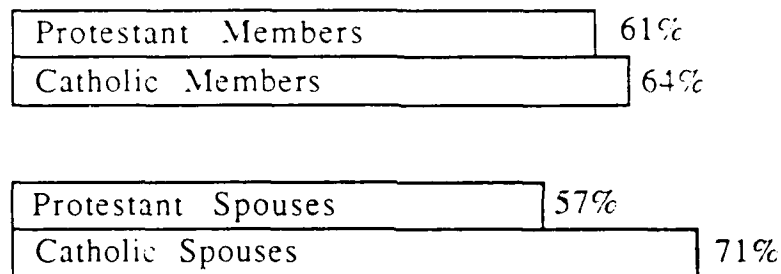


TABLE 5
 KNOWLEDGE/EXPERIENCE WITH CHAPLAIN SERVICES/
 RELIGIOUS OPPORTUNITIES BY RELIGIOUS OR CHURCH PREFERENCE

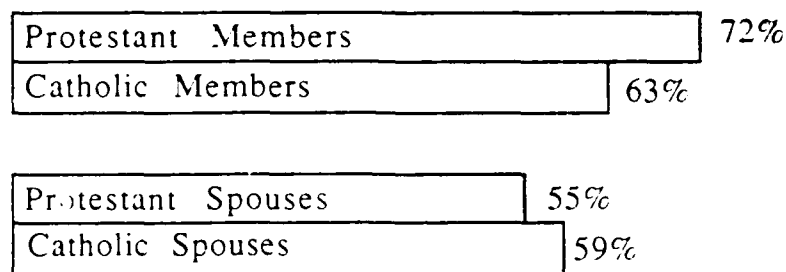
SERVICES PROVIDED BY CHAPLAINS



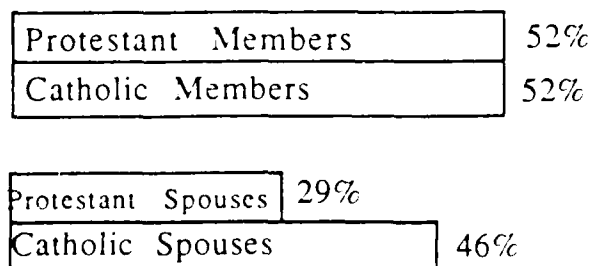
ON-POST RELIGIOUS ACTIVITIES



THE AVAILABILITY OF ARMY CHAPLAINS AS A PERSONAL/
 FAMILY RESOURCE



FAMILY LIFE CENTERS



described. Many respondents felt that chaplains kept confidentiality and could act as a go-between with the Command.

When respondents were asked about the reluctance to use chaplains, some were concerned about a perceived lack of confidentiality. Junior-enlisted members were especially likely to feel that the chaplain was more an officer than a minister. Additionally, respondents who do not use chaplain services often felt more comfortable attending services off-post; others reported that they did not receive adequate publicity of chaplain-sponsored events.

Satisfaction with Chaplain Services

Nearly all respondents who reported that they had used chaplain services, whether members or spouses, and regardless of rank, ethnic group or religious preference were very satisfied with the services provided by chaplains. In all cases, for all items, the lowest percentage of those satisfied or very satisfied was 76% on a four-point scale ranging from "very satisfied" to "very dissatisfied." This response clearly indicates that those who know about or take advantage of what chaplains have to offer are very pleased with how their needs are being met. Potentially, then, those respondents who do not use Chaplain services are not basing their decisions on the quality of these services. It may be that better marketing strategies are needed by Chaplains.

In addition, satisfaction with chaplain services was found to have a great impact on two Army-related outcomes: satisfaction with Army life and feelings about an Army career. In both instances, greater satisfaction with chaplain services was related to greater satisfaction with Army life and more positive feelings about an Army career for service members. Thus, chaplains do appear to play an important part in service members feelings about Army life and an Army career.

X. IMPLICATIONS FOR MINISTRY

The major objective of this report is to enhance the ability of chaplains to understand and minister effectively to the needs of service members and their families. Concentrated on three racial/ethnic groups (Hispanic, Black, and White) and limited to the lower-enlisted (E-1 to E-4) and mid-enlisted (E-5 to E-6) ranks, the report provides important insights into variations into family-related values and behaviors across racial/ethnic group and rank. By considering the effects of family-related values and behaviors on both family life satisfaction and family

adaptation to Army life, the report should encourage the level of dialogue among Army chaplains which will lead to continued expansion of programs of outreach and concern for strengthening Army families.

This section of the report outlines and discusses specific recommendations from the study for chaplain ministry. It is our hope that this report will be useful to chaplain leadership in critically examining current policies, programs and services for Army families, and will assist in the development of new policies, programs and services which facilitate the ability of Army families to successfully accomplish both the Army mission as well as the family mission.

Recommendation 1: The VBC Model should be refined and used as a counseling and enrichment tool by Army chaplains, especially through their Family Life Centers.

A major implication of the study is the Values-Behavior Congruency Model of Family Adaptation, resulting in a values-based understanding of family functioning and interaction. From the perspective of family ministry, the value-based approach to understanding variations in levels of family life satisfaction and family adaptation to Army life is rich in its implications.

First, it is important to help family members better understand their values toward family life. It is particularly important to help family members identify areas where they have value differences or incongruities with one another. It is likely that value discrepancies between family members which are not recognized or discussed, but where the value in question is more important to one family member than the other, can create an undercurrent of tension and conflict in the marriage, negatively affecting both the level of family life satisfaction as well as successful adaptation to Army life. On the other hand, value consensus, or at least value congruity between family members across those value domains which are defined by one or both spouses as important, is likely to facilitate the development of a relationship which both spouses define as equitable and just.

Second, it may be valuable to have family members compare their values for family life with their actual perceptions toward the family system. Such a focus would provide important information to family members in better understanding their current level of satisfaction with the family system as well as identifying aspects of family life that they would like to promote or change. Such an exercise would be especially valuable if family members were able to share their values and perceptions with one another under the guidance of a trained family specialist.

Third, it is possible that family members may value or expect certain outcomes in their family relationships, but lack the relational skills or personal resources necessary to realize these outcomes. For instance, parents may value positive communication channels between themselves and their adolescent sons or daughters, but lack effective communication skills to realize this value in behavior. Chaplains already work with families through the Family Life Center, providing classes and counseling aimed at improving family relationships. These classes can also be geared toward helping families to realize their values through teaching them the necessary skills. Herbert Otto has referred to this type of intervention as helping families to achieve their full "family potential."

Fourth, chaplains can advocate within the Army community to help develop policies and programs that are more supportive of family life. This implication of the model for clinical and community practice is consistent with the challenge by Dolores Curran for institutions to work in concert with families to better realize their values for family life. Through policy and program development, the Army can help create the type of communities that help families to better realize their values for family life within the context of the Army lifestyle. The aim is to help remove obstacles that may prevent families from achieving their full relational power rather than structuring solutions to family problems. The development and implementation of such policies and practices should help create a sense of partnership between the Army and its families in accomplishing their respective missions.

An important feature of the proposed approach is its relatively value-free position. Based on the model, intervention with families is geared to assisting family members to better understand their own value positions toward family life, helping family members to develop requisite skills and resources to better realize their own defined values in behavior, and working with or advocating on behalf of family members or families to remove or reduce the interference of system-level constraints that hinder their ability to realize family-related values in behavior. As a consequence, chaplains are not required to assume an explicit value position. The practitioner plays a facilitative and enabling role in working with and on behalf of the family -- a particularly important role given the results of recent studies that suggest some disparity between the marital and family goals of families and the intervention objectives of marital and family practitioners. In addition, since the elements of the approach fit logically together in an integrated whole, practitioners should be able to help families better understand the dynamics of family life satisfaction as well as family adaptation to Army life.

From this approach, it is vital that chaplains provide viable opportunities for premarital counseling for Army members contemplating marriage. An important focus should be to help prospective spouses to discuss the nature of their values for family life, realistically appraising how the nature of the Army lifestyle may enhance or hinder the realization of these values. More importantly, chaplains should work with and on behalf of these couples to help them reach their full relationship potential, as well as attempt to foster their successful adaptation to the rigors of the Army lifestyle.

Recommendation 2: The Army Chaplain Board should become the major proponent in training chaplains to implement and use the VBC Model, as well as to facilitate information sharing and continued research and evaluation of the model.

It would seem logical that the Army Chaplain Board would assume leadership for developing a training manual as well as an implementation plan for use of the Value-Behavior Congruency (VBC) Model as a framework for family ministry. A manual could be produced and distributed in a three-ring binder, including an overview of the model, the family assessment profile, strategies for implementation, and application exercises. The Board could then disseminate the manual through the various courses at the Army Chaplain School, at MACOM, regional or local workshops and seminars, and through continuing education courses.

Beyond the development and distribution of the basic manual, the Board could serve as a resource center to identify, create, evaluate, and distribute supplemental materials concerning racial/ethnic groups to enrich the application of the model for chaplain ministry. At the same time, the OCCH could take the lead in educating the Army community about the strengths and rich traditions of ethnic families in the U.S. Army. Recommendations could address broad Army-wide initiatives as well as smaller, long-term promotions at the post and unit levels. Inter-agency workshops at the post level which are sponsored by chaplains could be a particularly effective vehicle for increasing the sensitivity of other community agencies to racial/ethnic group differences.

The potential value of the VBC Model as a framework for family ministry could be increased by continued field testing. Listening to the stories and experiences of chaplains who have attempted to use the model can be an effective strategy for refining and improving the model. It is suggested that the Chaplain Board encourage and carefully monitor further field testing of the model. In this process, it will be important to publicize the model, so that it might be used by other human

resource agencies, including the staffs of the Army Community Service Centers.

An important component of the VBC Model is the Family Assessment Profile (FAP) which incorporates both the Family Values Profile (FVP) and the Family Behavior Profile (FBP). The Chaplain Board should assume leadership in further testing the validity and usefulness of these tools in working with families. The use and continued refinement of these profiles may provide chaplains with a valuable informational tool for guiding counseling and enrichment activities with families.

Recommendation 3: Wisdom and caution should be exercised in any program dealing with values.

In describing the VBC Model, the authors note that an important feature of the proposed approach is its relative value-free position--chaplains are not required to assume an explicit value position (emphasis added). Although this statement is intended to encourage chaplains to respect and work within the value frameworks of individual families, neither chaplains nor the military institution are "relatively value-free." In fact, this issue has been the source of both religious reaction and even Congressional response.

Chaplains do not come from, or serve in, a "relatively value free" environment. These highly credible leaders in the military community are conditioned thoroughly by the value systems of the churches which endorse them. In addition, they take an oath to preserve the Constitution of the United States, a value-filled product of 18th century Enlightenment thinking. As a consequence, chaplains represent a value system beyond their own; a relatively stable value system which is paradoxical in that it is demanding and discomfiting while at the same time reassuring and supportive of Army members and their families.

The religious, cultural and political reality is that chaplains cannot sublimate the value systems that serve as the foundation for their ministry. Indeed, the high credibility of chaplains is largely based on their attempts to model a lifestyle within the military community which reflects their religious beliefs and related values. However, they can become more aware of how these value systems impact upon their work with families and openly discuss their value orientations with families in the context of the counseling relationship.

Recommendation 4: There is a need to explore ways to expand the influence of the Army chaplaincy.

A major finding from the study was the high credibility level of Army chaplains across racial/ethnic group and rank.

This high level of acceptance can be the basis for greater expansion of chaplain influence upon both Army families as well as upon the Army institution. However, in discussing the findings of the study with chaplains, some concerns were expressed. As young Army personnel and their families can benefit from better understanding their personal values, chaplains felt that they too could benefit from a critical, contemporary analysis of their service within the framework of the chaplaincy, and their intimate involvement with their congregations and constituents as the extended people of God within the military. To go beyond the present chaplaincy framework and expand the influence of the Army chaplaincy is a critical forward step in the structure and functioning of Army chaplains.

In view of the pluralistic explosion of religious denominations represented by chaplains within the Army Chaplain Service over the past 15 years, chaplains at all levels are seeking reassurance and guidance about many elements of their shared ecumenical ministry. Issues range from the nature of their calling to theological priorities for ministry; from the development of a theology of family to changing forms of service. Ultimately, the issue is to meet the needs of all potential congregants.

In our discussions with Army chaplains, many have emphasized that what is needed is an "exploration of ways to expand the influence of the Army chaplaincy." The pluralistic environment for ministry which is the unique identity of the military chaplaincy is, at the same time, laden with opportunities and hazards, potential triumphs and defeats. The confidence that Army members and their families have in the chaplain is a testimony of their dedication to ministry and the skilled use of their professional abilities. Still, meeting the needs of congregants in the future must include an expansion of the influence of the Army chaplaincy.

A CONCLUDING NOTE

A final note centers on chaplains themselves: on their sense of vocation/calling; their multiple roles; their accountability for ministry within the chaplaincy; their continuing balancing act (and sometimes role/value conflicts) between the demands of the churches which sponsor them and the institution in which they serve; their personal and family values; and the essential state of their personal and family well-being. These issues were raised in the initial workshop with Chaplain representatives which reviewed the findings from the study. Since chaplains are largely products of their own faith and value systems, it is not surprising that they felt a need to examine themselves in the context of the VBC Model.

Only a chaplain can know what a chaplain is, or is supposed to be, and there are likely as many definitions as there are chaplains to form them. However, it may be possible to apply the same logic that undergirds the VBC Model to develop a parallel structure for increasing chaplain self-understanding.

Figure 1, the diagram of the Value-Behavior Congruency Model of Family Adaptation, illustrates the conceptual framework that guided the study effort. Five propositions were derived from the model (a-e). With some imagination, it may be possible to parallel the same diagram and explanation under the possible heading of a Faith-Life Congruency Model of Chaplain Adaptation to Ministry.

The purpose of this attempt is to respond to the spoken needs and concerns of chaplains about themselves (their values and ministry), and to provide a framework for individual or group inquiry and discussion. By no means is the suggested model implied to be a totally descriptive or a complete analysis of chaplains; it is only a starting point for continued dialogue.

The explanation of the component parts and relationships of the revised model parallels the discussion of the VBC Model (see Figure 2).

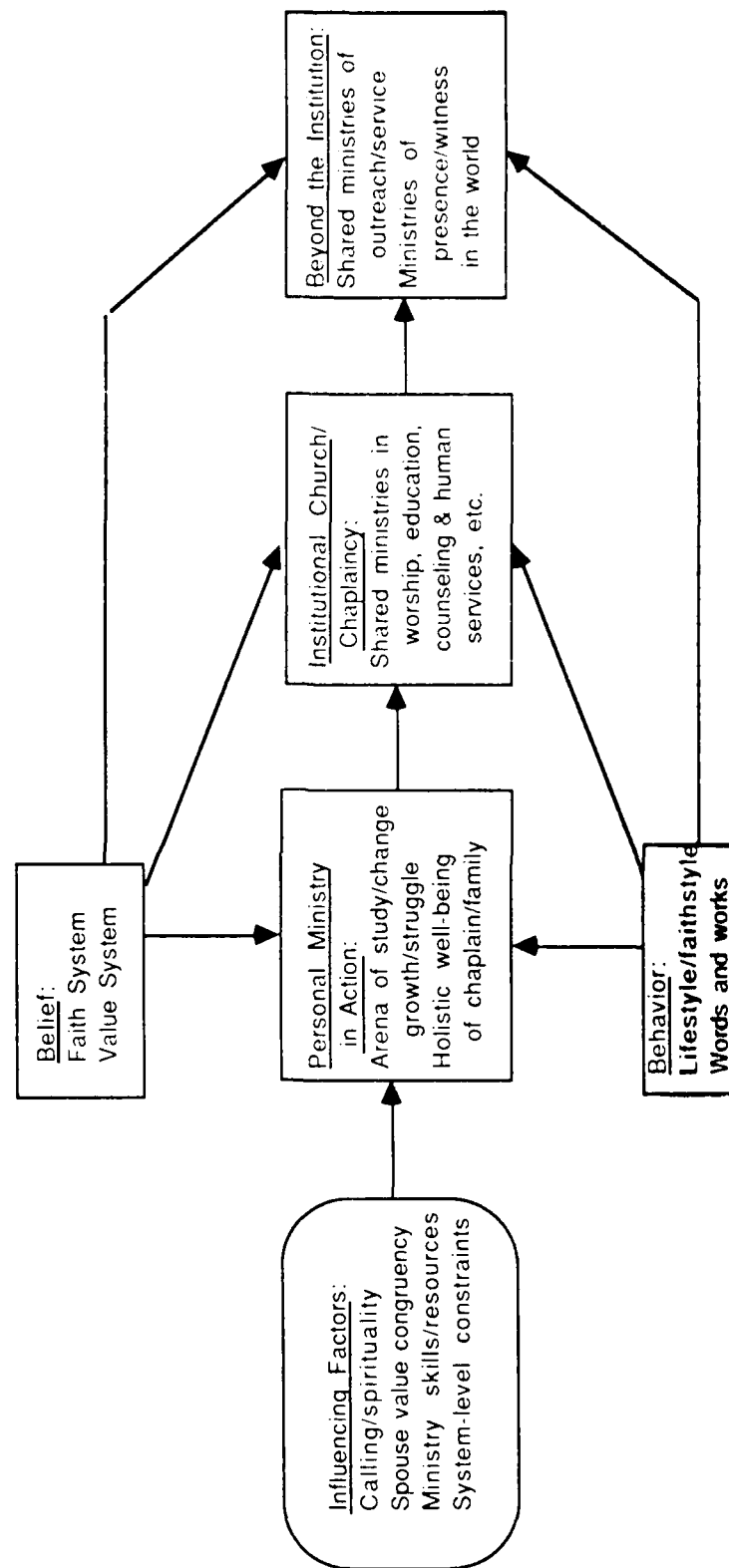
a. The faith/value systems of chaplains have a direct influence on every element of their ministry in action, on their level of effectiveness within the institution of the chaplaincy, as well as on the validity of their shared and individual ministries beyond institutional structures, as chaplains complete the adaptation to their ministry.

b. The faith and lifestyles of chaplains have a direct influence on every element of their ministry in action, on their level of effectiveness within the institution of the chaplaincy, as well as on the validity of their shared and individual ministries beyond institutional structures, as chaplains complete the adaptation to their ministry.

c. Personal ministries in action (based on faith/value and faith/lifestyle congruency) is an arena for study, struggle, growth and change among chaplains. Holistic health and well-being for chaplains and their families are always at risk. The degree of congruency among the elements of ministry in action (plus the holistic health and well-being of chaplains and their families), determine their effectiveness within the institution of the chaplaincy, as well as the validity of their shared and individual ministries beyond institutional structures as chaplains complete the adaptation to their ministry.

FIGURE 2

FAITH-LIFE CONGRUENCY MODEL OF CHAPLAIN ADAPTATION TO MINISTRY



d. The effectiveness of chaplains in the ecumenical setting of the institutional chaplaincy and beyond is dependent upon how well the elements of ministry in action and holistic health are integrated and experienced by chaplains and their families as they complete the adaptation to their ministry.

e. The chaplains' personal ministry in action is directly influenced by their calling/spirituality, spouse value congruency, ministry skills and resources, and the level of system-level constraints.

However forced the parallel, some current concerns of chaplains are more understandable when put into such a context. It is hoped that chaplains will find the Faith-Life Congruency Model provocative in their continued dialogue.

APPENDIX A PROFILES OF MEMBERS AND SPOUSES

Demographic profiles of the survey respondents are presented in the following tables. The first table presents the profile of active duty members and the second presents the profile of civilian spouses.

Members

The majority of members were male and their average age was 27 years. Over 85% of the respondents had completed high school and were in their first marriage. Approximately two-thirds (67%) had children living in their household. The average length of marriage was 4 years. Fewer than 30% of the respondents lived on-post, a finding that probably relates to their lower ranks. Although the purposive sampling methodology was designed to include an equal number of Whites, Blacks, and Hispanics, 39% of the member respondents were White, 32% were Black, and 29% were Hispanic. Half of the members reported being of the Protestant faith; nearly 36% were Catholic. The remainder were divided among Latter Day Saints, some other religious orientation, or no religious affiliation. The group was nearly equally divided between junior and mid-enlisted members.

Spouses

Nearly all of the spouses were female and their average age was approximately 27 years. Approximately 80% of the spouses had completed high school, slightly lower than their member counterparts. The majority of spouses also reported that they were in their first marriage. On the average, they had been married 4 1/2 years. Nearly three-quarters had children living with them. Approximately 9% of the spouses had previously been a member of the Armed Forces. Similar to the sample of members, approximately 25% lived on-post. The racial/ethnic group distribution for spouses was somewhat more varied than for members. Approximately 42% of the respondents were White, 35% were Black, and 23% were Hispanic. Nearly 55% of the spouses were married to junior-enlisted members and 45% were married to mid-enlisted members.

Spouses were also asked about their employment status. Only 15% reported working full-time. Approximately 24% were employed part-time, while 30% were looking for employment. Nearly one-third (31%) were not employed and not looking for employment.

Over 60% of spouses reported Protestant as their religious faith; an additional one-third were Catholic. A smaller percentage than for members reported being Latter Day Saints, other, or no religious preference.

TABLE A-1
 PROFILE OF SURVEY RESPONDENTS: MEMBERS
 (N=174)

Post	
Ft. Bragg	46.0%
Ft. Riley	54.0%
Male	89.0%
Mean Age	27.1
Race/Ethnic Group	
Hispanic	29.3%
Black	32.3%
White	38.4%
High School Graduates and Beyond	89.4%
First Marriage	85.8%
Mean Years Married	4.0
Children in Household	67.2%
Current Rank/Grade	
E-2 to E-4	50.6%
E-5 to E-6	49.4%
Combat Arms	41.8%
Live On-Post	28.3%
Religious/Church Preference	
Protestant	50.9%
Catholic	35.9%
Latter Day Saints	2.3%
Other	4.0%
None	6.9%

TABLE A-2
PROFILE OF SURVEY RESPONDENTS: SPOUSES
(N=88)

Post	
Ft. Bragg	60.2%
Ft. Riley	39.8%
Female	97.7%
Mean Age	26.7
Race/Ethnic Group	
Hispanic	22.4%
Black	35.3%
White	42.3%
High School Graduates and Beyond	80.8%
First Marriage	86.4%
Mean Years Married	4.6
Children in Household	73.0%
Current Rank/Grade of Members Spouses	
E-2 to E-4	54.9%
E-5 to E-6	45.1%
Former Members of American Armed Forces	8.7%
Live On-Post	25.6%
Employment Status	
Employed F-T	15.0%
Employed P-T	23.7%
Not Employed/Looking for Employment	30.0%
Not Employed/Not Looking	31.3%
Religious/Church Preference	
Protestant	60.5%
Catholic	33.7%
Latter Day Saints	1.2%
Other	1.2%
None	3.5%

APPENDIX B METHODOLOGY

In preparation for this study, both qualitative and quantitative instruments were designed as well as a detailed sampling plan. A brief description of this methodology is presented below.

The Pre-Test

A 1 1/2 day pre-test was conducted at Ft. Belvoir, VA to pilot test the instruments and the data collection plans. Each instrument was administered in at least one interview session. Based on the responses and questions of participants and expert reviewers, revisions were made to all instruments.

The Sample Design

Respondents were sampled from two large FORSCOM posts: Ft. Bragg, North Carolina and Ft. Riley, Kansas. Ft. Bragg is located in a mid-sized population center and is approximately 1 hour from a larger urban center. Ft. Riley is located between two small cities. It is over two hours away from a metropolitan area. Interviewees were seen either in small groups (5-10 people) or individually. As presented in Table B-1, a range of respondents were interviewed at each location.

Site visits lasted approximately ten days at each post. Post leadership and service providers were seen either individually or in groups of 5-10 people. The interviews lasted approximately one hour. Focus groups consisted of either active duty members or spouses in each of the various ethnic and rank groups presented in Table B-1. Group size ranged from 2-15 people and these interviews also lasted one hour. Couples were interviewed either in their homes or at the Family Life Center on post. Husbands and wives were interviewed separately by different interviewers to insure confidentiality and objectivity. These sessions took from 1 to 1 1/2 hours.

The Instruments

Three types of instruments were used:

- o The Profile of Family Strength and Adaptation to Army Life questionnaire
- o The Family Values Q-Sort
- o Leadership, Service Providers, Focus Groups and Couple Interview guides.

TABLE B-1
RESPONDENT GROUP INTERVIEWED/SURVEYED

Post Leadership

- o 1st Sgts
- o Company Commanders
- o DPCA.

Service Providers

- o ACS Director
- o ACS staff
- o Social Work Director
- o Social Work Staff
- o Housing Area Mayors
- o Community Health Nurses
- o Post Chaplain
- o Unit Chaplains -- 2 groups
- o Family Life Center Chaplain.

Focus Groups

Members

- o E1 - E4 Black
- o E5 - E6 Black
- o E1 - E4 White
- o E5 - E6 White
- o E1 - E4 Hispanic
- o E5 - E6 Hispanic.

Spouses

- o E1 - E4 Black
- o E5 - E6 Black
- o E1 - E4 White
- o E5 - E6 White
- o E1 - E4 Hispanic
- o E5 - E6 Hispanic.

Couples

- o E1 - E4 Black
- o E5 - E6 Black
- o E1 - E4 White
- o E5 - E6 White
- o E1 - E4 Hispanic
- o E5 - E6 Hispanic

The Profile of Family Strength and Adaptation to Army Life questionnaire was administered to all focus group and couple participants. The questionnaire is included in the Supplement to the report, along with copies of all instrumentation.

The Family Values Q-Sort administered the same 60 values as those contained in the questionnaire (the Family Values Profile). All husbands and wives interviewed as part of the couple interviewees were requested to complete the Q-Sort.

The Q-Sort consisted of a 7-item Likert type scale, ranging from "Less Important" to "Most Important." Respondents were asked to place each value somewhere along the continuum. However, they were required to place a certain number of values on each space on the scale. Below is an example of the Q-Sort board.

NUMBER OF							
ITEMS	3	7	12	16	12	7	3
SCORE	1	2	3	4	5	6	7
	Less						Most
	Important						Important

The numbers at the top represent the number of values that were to be placed on each space on the scale. This represents a normal distribution. The numbers on the bottom refer to the Likert scale which ranges from 1 to 7.

The interview guides were specifically tailored to leadership, service providers, focus groups or couples. However, each guide addressed the same general areas:

- o characteristics of strong families
- o characteristics of families that adapt well to the Army
- o barriers to achieving these characteristics
- o importance of religious beliefs to a strong family
- o importance of religious participation to a strong family
- o use of services offered by Chaplains
- o satisfaction with services offered by Chaplains.

Table B-2 specifies the total numbers of respondents in each group. Key informants includes service providers and leadership interviewees.

TABLE B-2
RESPONDENT SAMPLES BY GROUP

COUPLES -- 48 Couples

13 Black Couples

19 White Couples

16 Hispanic Couples

39 Husband Service Member/Wife Civilian

1 Wife Service Member/Husband Civilian

8 Dual-Military Couples

KEY INFORMANTS

13 Group Interviews

10 Individual Interviews

FOCUS GROUPS -- 165 Married Participants

113 Married Soldiers

42 Blacks

27 Hispanics

44 Whites

52 Civilian Spouses

21 Blacks

13 Hispanics

18 Whites

APPENDIX C

THE FAMILY ASSESSMENT PROFILE

The Family Assessment Profile (FAP) is a 36-item, self-report instrument designed to assess each family member's perception of the importance of specified family interaction patterns (Family Value Profile) as well as the degree to which these patterns are actually evidenced in the family system (Family Behavior Profile). The degree of discrepancy in the ratings of family members on the Family Value Profile (FVP) and the Family Behavior Profile (FBP) provides a second-order profile: Family Discrepancy Profile (FDP). The FDP reflects the ability of family members to realize their family-related values in behavior.

The primary purpose of the FAP is to provide a quantitative measure to empirically evaluate the Value-Behavior Congruency Model of Family Adaptation to Army Life. In addition to its research implications, it is also intended to provide chaplains as well as other human service providers with a clinical screening instrument for assessing marital and family systems and for planning intervention activities.

Description of the FAP

Underlying Dimensions. The FAP identifies six underlying dimensions of family interaction and functioning. Family Integration, the first dimension of the FAP, refers to the extent of emotional bonds between family members, including their willingness to invest themselves in the family. The second dimension of the FAP is Role Equity, which involves the level of sharing of child-care and child-rearing responsibilities as well as the degree to which family decision-making patterns respect individual expression and input. The third dimension is Impression Management. This dimension is defined as the degree to which family members prefer to handle personal problems inside the family as well as to make a good impression on others in the community. The fourth dimension, Religious Orientation, refers to the extent to which family members share the same religious beliefs, attend church or synagogue together, and pray together. The fifth dimension is Feelings Toward Military Service. This dimension is defined as the level of commitment that family members feel toward the lifestyle and mission of the military. The sixth and final dimension is Community Participation and Support. This dimension assesses the degree to which family members invest themselves in the community as well as their level of involvement with extended family and their willingness to turn to relatives when personal and family problems arise. Table C-1 lists the 36 items on the FAP organized under the six respective scale dimensions.

TABLE C-1
SUBDIMENSIONS AND ITEMS OF THE FAMILY ASSESSMENT PROFILE

FAMILY INTEGRATION

Support one another during difficult times.
Compromise, when problems arise.
Give each other time and attention.
Share their feelings with one another.
Communicate openly and listen to one another.
Confide in one another.
Respect and appreciate one another.
Feel loved and cared for by one another.
~~Work together~~ as a team.
Invest much of their time and energy in the family.
Do things together as a family.
Select solutions to problems that are best for everyone.
Trust one another.
Have a sense of play and humor.
Are reliable and dependable.
Quickly resolve disagreements when they occur.
Show commitment to one another.

ROLE EQUITY

Freely express their opinions.
Have input into major decisions.
Maintain a positive outlook.
Share in caring for children's everyday needs.
Share responsibility for disciplining the children.

IMPRESSION MANAGEMENT

Never discuss problems with people outside the family.
Handle personal problems inside the family.
Make a good impression on others in the community.
Stick to a job until it is finished.

RELIGIOUS ORIENTATION

Pray together.
Share the same religious beliefs.
Attend Church or Synagogue together.

TABLE C-1 (cont'd)

FEELINGS TOWARD MILITARY SERVICE

Share a commitment to the lifestyle and mission of the military.
Appreciate the opportunity to serve their country as a military family.
See military service as a patriotic duty, not just a job.

COMMUNITY PARTICIPATION AND SUPPORT

Participate in community events and activities.
Maintain close ties with extended family members, such as parents and parents-in-law.
Have relatives they can turn to when personal or family problems arise.
Become involved in community recreational activities.

Administration and Scoring. Each family member takes the FAP twice, which is divided into two components: (a) The Family Value Profile (FVP), and (b) The Family Behavior Profile (FBP). On the FVP, respondents are instructed to evaluate each item based on how important it is to them that members in their family share the specified pattern, preference or behavior. A response continuum is provided ranging from one to seven, with one representing "not at all important" and seven representing "extremely important." After rating all 36 items on the FVP, respondents are asked to complete the FBP. On this profile, respondents are instructed to evaluate the same 36 items on the FVP based on the extent to which they feel that members in their family actually share such patterns, preferences and behaviors. A response continuum is provided ranging from one to seven, with one representing "very little extent" and seven representing "very great extent."

The scoring of the FAP is simply a task of addition and division to achieve an average score on each subscale dimension of the FVP and the FBP. First, sum across all items associated with a given dimension, and then divide by the number of items included on that dimension. This task is completed first for the FVP and then for the FBP. This procedure results in a score ranging from one to seven on each dimension of the FVP and the FBP.

A score on the Family Discrepancy Profile (FDP) for each of the six dimensions results from a simple process of subtraction. To calculate this score, subtract the family value score from the family behavior score on each dimension. Although the resulting sum can theoretically range from -7 to +7, positive numbers are converted to a zero since the model is only interested in situations where family members are not realizing family-related values in behavior.

Because of the tendency of respondents to skew their responses toward the extremely important side of the continuum on the FVP, a Q-sort procedure is also available for administering this profile. On the Q-sort, respondents are handed a deck of 36 cards, each card having one of the specified values listed from the FVP. They are then instructed to sort the cards on a seven-point continuum of importance, ranging from 1 "least important" to 7 "most important." The continuum is approximately normally distributed such that respondents must place 2 cards in column one, 4 cards in column two, 7 cards in column three, 10 cards in column four, 7 cards in column five, 4 cards in column six, and 2 cards in column seven (see Figure C-1). In sorting the cards, respondents are instructed to follow a two-stage process. First, they are instructed to order the cards on the continuum according to their importance without regard to the required number for each column. After sorting all the cards, they are instructed to work back from column seven, moving cards from higher to lower importance until all columns have the required number of cards.

They are then asked to study the distribution to determine if they would like to reorder any of the cards.

FIGURE C-1
THE Q-SORT BOARD

2	4	7	10	7	4	2
1	2	3	4	5	6	7
Least Important						Most Important

Identical to the scoring of the survey version of the FVP, the scoring of the Q-sort is a simple task of addition and division. First, sum across all items associated with a given dimension, using the column number as the assigned value for each item. Second, divide the sum by the number of items on that dimension. This procedure resulted in a score ranging from 1.33 to 6.67 on each dimension.

Development Protocol

Family Value Profile (FVP). A serious limitation to past approaches to the study of family interaction and functioning in the military services has been the tendency to homogenize the rich variation and diversity among its families. As a consequence, models for intervention with families have emerged within the military services that are nomothetic in orientation rather than sensitive to the unique situation and values of individual families. The development of the Value-Behavior Congruency Model of Family Adaptation was designed to help capture and respect the rich diversity of family lifestyles in the U.S. Military. An underlying aim was to develop a practice-oriented model which is capable of guiding the development and implementation of Chaplain ministries to help families to achieve their full relational potential.

The development of the FAP was an attempt to empirically measure the conceptual domains of the model as well as to test hypothesized linkages in the model. A key objective was to provide a framework for analyzing variations in family-oriented values across racial/ethnic group and rank as well as to determine how variations in family-related values impacted upon two broad outcome criteria: (a) family life satisfaction, and (b) family adaptation to life in the military.

As a consequence, the first step in the development of the FAP was to conduct a comprehensive review of the literature on family values, family life satisfaction and family adaptation to military life. From this review, a number of indicators of

family interaction and functioning were identified, especially from the literature on family life satisfaction and well-being. However, although the attributes associated with family life satisfaction and well-being in the literature could be conceptualized from a value perspective, for the most part, this literature focused upon family-oriented behaviors rather than family-oriented values, including communication, problem-solving, respect, community participation, religious orientation, and so forth. A number of research instruments designed to assess marital and family interaction and functioning were also reviewed, including those by Olson, Moos and Moos, Curran, and Stinnett.

From this review, nine common indicators of family functioning and interaction were identified across the studies reviewed which could be conceptualized from a value perspective and which were conceptually related to either family life satisfaction, family adaptation to military life, or a closely-related concept: (a) open and direct communication patterns, (b) family adaptability and flexibility, (c) spiritual and religious commitment, (d) a sense of appreciation and respect for one another, (e) companionship and time together, (f) kinship bonds, including ties with the larger community, (g) shared values between family members, (h) effective problem-solving abilities, and (i) commitment to military duty and lifestyle. These indicators provided a conceptual framework for selecting and developing items for the FVP.

In total, 110 items were either identified from prior instruments or originally designed to cover each dimension. The sample items were all considered to be at least conceptually related to one of the nine indicators of family functioning and interaction.

These items were then subjected to expert review by a panel of civilian social scientists and chaplain leaders. The expert panel was asked to review the items for their responsiveness to study objectives, their relationship to the two outcome dimensions of family life satisfaction and family adaptation to military life, for their coverage across the nine indicators of family functioning and interaction, as well as for clarity of wording and item duplication. Based on this review, the number of items was reduced from 110 to 60.

The items were then scaled and pretested at Fort Belvoir, Virginia with a sample of 10 married soldiers as well as 12 Army couples. For couple respondents, husbands and wives completed the instrument separately. They were then administered the Q-sort version of the FVP separately and by different administrators. All respondents evaluated the FAP for content validity as well as clarity of instructions and wording of items.

A questionnaire including the FAP was then administered to 175 members and 88 civilian spouses at Fort Bragg, North Carolina

and at Fort Riley, Kansas in the Spring of 1987. Because of study objectives, the respondents were all married and were stratified proportionally by race (Hispanic, Black, White) and restricted to junior- and mid-enlisted soldiers and spouses (E-1 to E-6). Within this sample, 48 members and spouses were married to one another. This subsample of 48 couples were also administered the Q-sort version of the FVP as well as the FAP.

Because of study objectives, development of the FVP was given priority. After examining the frequency distributions and descriptive statistics for the 60 items on the FVP, the items were factor analyzed jointly for members and spouses to determine the presence of hypothesized components, and to make a final determination of the items to be included on the scale. Six underlying dimensions emerged from the factor analysis. Thirty-seven items remained on the FVP after 23 items were deleted due to low factor loadings (below .50).

Reliability was determined for each component dimension of the FVP by using Cronbach's (1951) Coefficient Alpha, a conservative estimate of internal validity. Ranging from a low of .57 for spouses on the "Impression Management" dimension to a high of .96 for spouses on the "Family Integration" dimension, these coefficients are summarized in Table C-2 for both members and spouses. These results indicate that each component has high enough reliability to justify its use. Based on this analysis, one item was deleted from the Religious Orientation dimension of the FVP. On this dimension, the alpha was increased when the "husband as head of the household" item was dropped from the subscale.

Combined, this procedure resulted in the FVP. It contains 36 items which are distributed across six theoretically and empirically derived dimensions. Table C-2 presents the reliability coefficients, means, standard deviations, and number of items for each dimension based on the responses of the sample members and spouses. These descriptive statistics are listed separately for both members and spouses.

When correlational analysis was conducted between the six value dimensions, the correlations suggested moderate independence between the value dimensions, ranging from .07 to .66 for members and from .13 to .53 for spouses. These correlation coefficients are found in Table C-3. On the average, these correlations are significantly moderate enough to suggest that the six dimensions are sufficiently independent for purposes of discrimination.

In addition to conducting correlational analysis between the six dimensions, each value dimension was also correlated with an index of social desirability. The results demonstrated that responses to the FVP dimensions had low correlation with giving socially desirable responses (see Table C-4).

Family Behavior Profile (FBP). Since an important aspect of the Value-Behavior Congruency Model of Family Adaptation to Army Life is the FBP measure of family satisfaction, the development of the FBP was based on the construction of the FVP. As a consequence, six underlying behavior dimensions were developed that paralleled the six dimensions of the FVP. Table C-5 presents the number of items, reliability levels, means, and standard deviations for members and spouses for each of the six dimensions of the FBP. In some cases, alphas are higher on dimensions of the FBP than for parallel dimensions on the FVP. In addition, intercorrelational analysis between the six behavior dimensions suggests moderate independence, ranging from .18 to .78 for members and from .21 to .65 for spouses (see Table C-6).

Although the correlations between the FBP dimensions and social desirability are higher on the average than those between FVP dimensions and social desirability, the correlation coefficients are low to moderate. The highest correlation is between "Family Integration" and social desirability (.40 for both members and spouses) (See Table C-4).

Discussion

It is critical that chaplains and other human service professionals working with military families have tools for assessing the nature and functioning of the family system. Designed to evaluate the Value-Behavior Congruency Model of Family Adaptation to Army Life, the Family Assessment Profile (FAP) provides chaplains and other family system professionals with a wealth of information across six theoretically and empirically derived dimensions of family functioning and interaction. Including a total of 36 parallel items on two profiles (FVP, FBP), the FAP is administered as a paper and pencil test. The FVP is also designed to be administered using a Q-sort procedure. The usefulness of the FAP in research and clinical practice will continue to be evaluated and further tests will be conducted of its validity and reliability.

TABLE C-2

**FAMILY VALUE PROFILE DIMENSIONS:
RELIABILITIES, MEANS, AND STANDARD DEVIATIONS**

	Reliability (Cronbach's alpha)	Mean*	Standard Deviation	Number of Items
FAMILY INTEGRATION				
Members	.91	6.5	.48	17
Spouses	.96	6.5	.71	17
ROLE EQUITY				
Members	.65	6.4	.65	5
Spouses	.71	6.3	.71	5
IMPRESSION MANAGEMENT				
Members	.57	5.7	.89	4
Spouses	.62	5.3	1.02	4
RELIGIOUS ORIENTATION				
Members	.84	4.6	1.66	3
Spouses	.85	4.9	1.67	3
MILITARY SERVICE				
Members	.83	5.2	1.49	3
Spouses	.85	5.1	1.41	3
COMMUNITY PARTICIPATION/ SUPPORT				
Members	.67	5.0	1.14	4
Spouses	.73	5.0	1.21	4

*Scores range from 1 to 7 with 1 representing "not at all important" and 7 representing "extremely important."

TABLE C-3

FAMILY VALUE DIMENSIONS:
INTERCORRELATIONSMEMBERS
(N=265)

	FI	RE	IM	RO	MS	CP/S
FI						
RE	.66					
IM	.22	.23				
RO	.19	.07	.27			
MS	.11	.17	.15	.30		
CP/S	.35	.40	.18	.28	.34	

SPOUSES
(N=88)

	FI	RE	IM	RO	MS	CP/S
FI						
RE	.47					
IM	.49	.28				
RO	.23	.13	.47			
MS	.18	.35	.43	.28		
CP/S	.53	.36	.56	.38	.36	

FI= Family Integration; RE= Role Equity; IM= Impression Management; RO= Religious Orientation; MS= Feelings toward Military Service; CP/S= Community Participation and Support.

TABLE C-4

**FAMILY VALUE AND BEHAVIOR PROFILE DIMENSIONS:
CORRELATIONS WITH SOCIAL DESIRABILITY***

	<u>Correlations</u> Social Desirability Value Dimensions	<u>Correlations</u> Social Desirability Behavior Dimensions
FAMILY INTEGRATION		
Members	.17	.40
Spouses	.06	.40
ROLE EQUITY		
Members	.16	.26
Spouses	.05	.32
IMPRESSION MANAGEMENT		
Members	.06	.17
Spouses	.09	.24
RELIGIOUS ORIENTATION		
Members	.07	.22
Spouses	.02	.07
MILITARY SERVICE		
Members	.17	.21
Spouses	.11	.11
COMMUNITY PARTICIPATION/ SUPPORT		
Members	.23	.27
Spouses	-.14	.08

*Six items from the Edmonds index of marital conventionalization.

TABLE C-5

**FAMILY BEHAVIOR PROFILE DIMENSIONS:
RELIABILITIES, MEANS, AND STANDARD DEVIATIONS**

	Reliability (Cronbach's alpha)	Mean*	Standard Deviation	Number of Items
FAMILY INTEGRATION				
Members	.96	6.1	.93	17
Spouses	.97	5.8	1.14	17
ROLE EQUITY				
Members	.71	6.1	.89	5
Spouses	.67	5.7	.89	5
IMPRESSION MANAGEMENT				
Members	.50	5.4	.88	4
Spouses	.66	5.4	1.02	4
RELIGIOUS ORIENTATION				
Members	.79	4.1	1.87	3
Spouses	.81	4.5	1.94	3
MILITARY SERVICE				
Members	.89	4.9	1.62	3
Spouses	.90	5.0	1.48	3
COMMUNITY PARTICIPATION/ SUPPORT				
Members	.72	4.7	1.32	4
Spouses	.77	4.7	1.29	4

*Scores range from 1 to 7 with 1 representing "not at all important" and 7 representing "extremely important."

TABLE

FAMILY BEHAVIOR DIMENSIONS:
INTERCORRELATIONMEMBERS
(N=265)

	FI	RE	IM	RO	MS	CP/S
FI						
RE	.78					
IM	.50	.53				
RO	.29	.18	.33			
MS	.32	.35	.37	.24		
CP/S	.52	.46	.37	.39	.44	

SPOUSES
(N=88)

	FI	RE	IM	RO	MS	CP/S
FI						
RE	.65					
IM	.61	.56				
RO	.33	.22	.38			
MS	.21	.31	.32	.48		
CP/S	.55	.25	.55	.22	.23	

FI= Family Integration; RE= Role Equity; IM= Impression Management; RO= Religious Orientation; MS= Feelings about Military Service; CP/S= Community Participation and Support

APPENDIX D

INSTRUMENTATION

PROFILE OF FAMILY STRENGTH AND ADAPTATION TO ARMY LIFE

This questionnaire is numbered to maintain confidentiality of your responses as well as to merge your responses with those of your spouse. Please do not place your name on the questionnaire. Read carefully and complete all questions on this survey in the way that best reflects your feelings. Thank you very much.

PREPARED BY:

CALIBER ASSOCIATES

UNIVERSITY OF NORTH CAROLINA
AT CHAPEL HILL

APRIL 1987

INDIVIDUAL AND FAMILY CHARACTERISTICS

1. Are you: (CIRCLE ONE NUMBER)

1. MALE
2. FEMALE

2. What is your year of birth? (PLEASE SPECIFY)

YEAR OF BIRTH: 19_____

3. Which of the following best describes your racial or ethnic identification? (CIRCLE ONE NUMBER)

1. HISPANIC
2. BLACK, NOT OF HISPANIC ORIGIN
3. WHITE, NOT OF HISPANIC ORIGIN
4. ASIAN AMERICAN/PACIFIC ISLANDER
5. AMERICAN INDIAN/ALASKAN INDIAN
6. OTHER (SPECIFY) _____

4. If Hispanic, what is your origin or descent? (PLEASE SPECIFY)

1. NOT HISPANIC
2. MEXICAN/MEXICAN AMERICAN/CHICANO
3. PUERTO RICAN
4. CUBAN
5. CENTRAL OR SOUTH AMERICAN
6. OTHER HISPANIC

5. What is the highest grade or degree that you have completed (CIRCLE ONE NUMBER)

1. LESS THAN HIGH SCHOOL (1 TO 8 YEARS)
2. SOME HIGH SCHOOL BUT DID NOT GRADUATE
3. CERTIFICATE OF COMPLETION/ATTENDANCE
4. GED
5. GRADUATED HIGH SCHOOL
6. SOME COLLEGE BUT DID NOT GRADUATE
7. 2 YEAR COLLEGE DEGREE
8. 4 YEAR COLLEGE DEGREE
9. GRADUATE DEGREE

6. How many years have you been married to your present spouse? (PLEASE SPECIFY)

NUMBER OF YEARS _____

7. Is this your first marriage? (CIRCLE ONE NUMBER)

1. YES
2. NO

8. How many children do you have? (IF NONE, WRITE "0")

NUMBER OF CHILDREN: _____ (IF NO CHILDREN
SKIP TO Q. 11)

9. What is the age of the youngest child you have?

(IF LESS THAN ONE YEAR OLD, WRITE "0")

AGE OF YOUNGEST CHILD _____

10. How many children are currently living with you and your spouse? (IF NONE, WRITE "0")

NUMBER OF CHILDREN _____

11. What is your religious or church preference? (CIRCLE ONE NUMBER)

1. PROTESTANT
2. CATHOLIC
3. JEWISH
4. MOSLEM
5. LATTER DAY SAINTS
6. OTHER _____ (PLEASE SPECIFY)
7. NONE

12. How often do you attend church/synagogue services? (CIRCLE ONE NUMBER)

1. SEVERAL TIMES A WEEK
2. EVERY WEEK
3. SEVERAL TIMES A MONTH
4. SEVERAL TIMES A YEAR
5. INFREQUENTLY
6. NEVER

13. Are you a military member? (CIRCLE ONE NUMBER)

1. YES
2. NO, (SKIP TO QUESTION 17)

14. What year did you first enter active service? (PLEASE SPECIFY)

YEAR OF ENTRY: 19 _____

15. What is your current grade/rank? (CIRCLE ONE NUMBER)

1. E-1
2. E-2
3. E-3
4. E-4
5. E-5
6. E-6

16. What type of unit are you assigned to? (CIRCLE ONE NUMBER))

1. COMBAT ARMS (e.g. Infantry, Armor)
2. COMBAT SUPPORT (e.g. Arty., Eng., Sig.)
3. COMBAT SUPPORT SERVICE (e.g. Medical, Maint., Supply)
4. MACOM Staff (e.g., Corp., DA Staff)

17. Do you live on or off post? (CIRCLE ONE NUMBER)

1. ON POST
2. OFF POST

ACTIVE DUTY SKIP TO QUESTION 20

18. What is the current grade/rank of your member husband/wife? (CIRCLE ONE NUMBER)

1. E-1
2. E-2
3. E-3
4. E-4
5. E-5
6. E-6

19. Were you ever a member of the American Armed Forces?
(CIRCLE ONE NUMBER)

1. YES
2. NO

20. Are you currently either employed or self-employed? (CIRCLE ONE NUMBER)

1. YES, EMPLOYED FULL-TIME
2. YES, EMPLOYED PART-TIME
3. NO, LOOKING FOR EMPLOYMENT
4. NO, NOT LOOKING FOR EMPLOYMENT

FAMILY VALUES PROFILE

21. Below is a list of 60 statements which describe possible patterns, preferences and behaviors in families. For each one indicate how important it is to you that members in your family share such patterns, preferences and behaviors. Circle the NUMBER on the line from one to seven that best represents your feelings; with 1 = NOT AT ALL IMPORTANT and 7 = EXTREMELY IMPORTANT.

For example:	Not at all Important						Extremely Important
Know each others friends:	1	2	3	4	5	6	7
Avoid anger at all costs:	1	2	3	4	5	6	7

<u>How important is it to you that members in your family:</u>	Not at all Important						Extremely Important
1. FREELY EXPRESS THEIR OPINIONS.	1	2	3	4	5	6	7
2. NEVER DISCUSS PROBLEMS WITH PEOPLE OUTSIDE THE FAMILY.	1	2	3	4	5	6	7
3. HAVE INPUT INTO MAJOR DECISIONS.	1	2	3	4	5	6	7
4. SHARE RESPONSIBILITY FOR HOUSEHOLD TASKS.	1	2	3	4	5	6	7
5. SPEND THEIR FREE TIME WITH ONE ANOTHER.	1	2	3	4	5	6	7
6. SUPPORT ONE ANOTHER DURING DIFFICULT TIMES.	1	2	3	4	5	6	7
7. COMPROMISE, WHEN PROBLEM ARISE.	1	2	3	4	5	6	7

How important is it to you
that members in your family:

Not at all
Important

Extremely
Important

8. PRAY TOGETHER.	1	2	3	4	5	6	7
9. SHARE THE SAME RELIGIOUS BELIEFS.	1	2	3	4	5	6	7
10. ATTEND CHURCH OR SYNAGOGUE TOGETHER.	1	2	3	4	5	6	7
11. ACCEPT THE HUSBAND AS HEAD OF THE FAMILY.	1	2	3	4	5	6	7
12. GIVE EACH OTHER PLENTY OF TIME AND ATTENTION.	1	2	3	4	5	6	7
13. SHARE THEIR FEELINGS WITH ONE ANOTHER.	1	2	3	4	5	6	7
14. STRIVE TO BE THE BEST AT WHATEVER THEY DO.	1	2	3	4	5	6	7
15. PUT WORK BEFORE PLAY.	1	2	3	4	5	6	7
16. FEEL FREE TO INVITE FRIENDS OVER TO VISIT.	1	2	3	4	5	6	7
17. FOLLOW FAMILY RULES.	1	2	3	4	5	6	7
18. PUT FAMILY LIFE BEFORE WORK.	1	2	3	4	5	6	7
19. SHARE A COMMITMENT TO THE LIFESTYLE AND MISSION OF THE ARMY.	1	2	3	4	5	6	7
20. PARTICIPATE IN COMMUNITY EVENTS AND ACTIVITIES.	1	2	3	4	5	6	7
21. MAINTAIN CLOSE TIES WITH EXTENDED FAMILY MEMBERS, SUCH AS PARENTS AND PARENTS IN-LAW.	1	2	3	4	5	6	7
22. COMMUNICATE OPENLY AND LISTEN TO ONE ANOTHER.	1	2	3	4	5	6	7
23. CONFIDE IN ONE ANOTHER.	1	2	3	4	5	6	7
24. HAVE RELATIVES THEY CAN TURN TO WHEN PERSONAL OR FAMILY PROBLEMS ARISE.	1	2	3	4	5	6	7
25. RESPECT AND APPRECIATE ONE ANOTHER.	1	2	3	4	5	6	7
26. FEEL LOVED AND CARED FOR BY ONE ANOTHER.	1	2	3	4	5	6	7
27. WORK TOGETHER AS A TEAM.	1	2	3	4	5	6	7
28. FEEL A SENSE OF INDEPENDENCE AND SELF-SUFFICIENCY.	1	2	3	4	5	6	7

How important is it to you
that members in your family:

Not at all
Important

Extremely
Important

29. APPRECIATE THE OPPORTUNITY TO SERVE THEIR COUNTRY AS AN ARMY FAMILY.	1	2	3	4	5	6	7
30. INVEST MUCH OF THEIR TIME AND ENERGY IN THE FAMILY.	1	2	3	4	5	6	7
31. DO THINGS TOGETHER AS A FAMILY.	1	2	3	4	5	6	7
32. SELECT SOLUTIONS TO PROBLEMS THAT ARE BEST FOR EVERYONE.	1	2	3	4	5	6	7
33. SEE MILITARY SERVICE AS A PATRIOTIC DUTY, NOT JUST A JOB.	1	2	3	4	5	6	7
34. HANDLE PERSONAL PROBLEMS INSIDE THE FAMILY.	1	2	3	4	5	6	7
35. TRUST ONE ANOTHER.	1	2	3	4	5	6	7
36. HAVE A SENSE OF PLAY AND HUMOR.	1	2	3	4	5	6	7
37. EAT MEALS TOGETHER AS A FAMILY.	1	2	3	4	5	6	7
38. ADMIT TO AND SEEK HELP WITH PROBLEMS.	1	2	3	4	5	6	7
39. ACCEPT INDIVIDUAL DIFFERENCES.	1	2	3	4	5	6	7
40. SPEND WEEKENDS AND EVENINGS AT HOME.	1	2	3	4	5	6	7
41. BECOME INVOLVED IN COMMUNITY RECREATIONAL ACTIVITIES.	1	2	3	4	5	6	7
42. TAKE RESPONSIBILITY FOR THEIR OWN ACTIONS.	1	2	3	4	5	6	7
43. ARE RELIABLE AND DEPENDABLE.	1	2	3	4	5	6	7
44. PLAN AHEAD FOR FUTURE EVENTS.	1	2	3	4	5	6	7
45. PROVIDE HELP TO THOSE OUTSIDE THE FAMILY.	1	2	3	4	5	6	7
46. COPE WELL UNDER PRESSURE.	1	2	3	4	5	6	7
47. MAKE A GOOD IMPRESSION ON OTHERS IN THE COMMUNITY.	1	2	3	4	5	6	7
48. STICK TO A JOB UNTIL IT IS FINISHED.	1	2	3	4	5	6	7
49. TRY HARD TO SUCCEED.	1	2	3	4	5	6	7
50. SHARE SIMILAR AIMS AND GOALS FOR LIFE.	1	2	3	4	5	6	7
51. QUICKLY RESOLVE DISAGREEMENTS WHEN THEY OCCUR.	1	2	3	4	5	6	7

How important is it to you
that members in your family:

Not at all
Important

Extremely
Important

- | | | | | | | | |
|--|---|---|---|---|---|---|---|
| 52. KEEP PHYSICALLY FIT. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 53. MAINTAIN A POSITIVE OUTLOOK. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 54. EAT A PROPER DIET. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 55. PAY COMPLIMENTS AND SAY
NICE THINGS TO ONE ANOTHER. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 56. MAINTAIN FAMILY TRADITIONS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 57. SHOW COMMITMENT TO ONE ANOTHER. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

IF PARENT: ANSWER STATEMENTS 58 TO 60

- | | | | | | | | |
|--|---|---|---|---|---|---|---|
| 58. SHARE IN CARING FOR CHILDREN'S
EVERYDAY NEEDS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 59. SHARE RESPONSIBILITY FOR
DISCIPLINING THE CHILDREN. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 60. PROVIDE CHILDREN A SAY IN
THEIR DISCIPLINE. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

FAMILY BEHAVIOR PROFILE

22. Below is a list of 60 statements which describe possible patterns, preferences and behaviors in families. For each one indicate to what extent you feel that members in your family actually share such patterns, preferences and behaviors. Circle the NUMBER on the line from one to seven that best represents your feelings; with 1 = VERY LITTLE EXTENT and 7 = VERY GREAT EXTENT.

To what extent do members in your
family actually:

Very Little
Extent

Very Great
Extent

- | | | | | | | | |
|--|---|---|---|---|---|---|---|
| 1. FREELY EXPRESS THEIR OPINIONS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. NEVER DISCUSS PROBLEMS WITH
PEOPLE OUTSIDE THE FAMILY. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. HAVE INPUT INTO MAJOR DECISIONS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. SHARE RESPONSIBILITY FOR
HOUSEHOLD TASKS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. SPEND THEIR FREE TIME WITH
ONE ANOTHER. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. SUPPORT ONE ANOTHER DURING
DIFFICULT TIMES. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. COMPROMISE, WHEN PROBLEMS ARISE. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. PRAY TOGETHER. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

To what extent do members in your
family actually:

Very Little
Extent

Very Great
Extent

9. SHARE THE SAME RELIGIOUS BELIEFS.	1	2	3	4	5	6	7
10. ATTEND CHURCH OR SYNAGOGUE TOGETHER.	1	2	3	4	5	6	7
11. ACCEPT THE HUSBAND AS HEAD OF THE FAMILY.	1	2	3	4	5	6	7
12. GIVE EACH OTHER PLENTY OF TIME AND ATTENTION.	1	2	3	4	5	6	7
13. SHARE THEIR FEELINGS WITH ONE ANOTHER.	1	2	3	4	5	6	7
14. STRIVE TO BE THE BEST AT WHATEVER THEY DO.	1	2	3	4	5	6	7
15. PUT WORK BEFORE PLAY.	1	2	3	4	5	6	7
16. FEEL FREE TO INVITE FRIENDS OVER TO VISIT.	1	2	3	4	5	6	7
17. FOLLOW FAMILY RULES.	1	2	3	4	5	6	7
18. PUT FAMILY LIFE BEFORE WORK.	1	2	3	4	5	6	7
19. SHARE A COMMITMENT TO THE LIFESTYLE AND MISSION OF THE ARMY.	1	2	3	4	5	6	7
20. PARTICIPATE IN COMMUNITY EVENTS AND ACTIVITIES.	1	2	3	4	5	6	7
21. MAINTAIN CLOSE TIES WITH EXTENDED FAMILY MEMBERS, SUCH AS PARENTS AND PARENTS IN-LAW.	1	2	3	4	5	6	7
22. COMMUNICATE OPENLY AND LISTEN TO ONE ANOTHER.	1	2	3	4	5	6	7
23. CONFIDE IN ONE ANOTHER .	1	2	3	4	5	6	7
24. HAVE RELATIVES THEY CAN TURN TO WHEN PERSONAL OR FAMILY PROBLEMS ARISE.	1	2	3	4	5	6	7
25. RESPECT AND APPRECIATE ONE ANOTHER.	1	2	3	4	5	6	7
26. FEEL LOVED AND CARED FOR BY ONE ANOTHER.	1	2	3	4	5	6	7
27. WORK TOGETHER AS A TEAM.	1	2	3	4	5	6	7
28. FEEL A SENSE OF INDEPENDENCE AND SELF-SUFFICIENCY.	1	2	3	4	5	6	7
29. APPRECIATE THE OPPORTUNITY TO SERVE THEIR COUNTRY AS AN ARMY FAMILY.	1	2	3	4	5	6	7
30. INVEST MUCH OF THEIR TIME AND ENERGY IN THE FAMILY.	1	2	3	4	5	6	7

To what extent do members in your
family actually:

Very Little
Extent

Very Great
Extent

31. DO THINGS TOGETHER AS A FAMILY.	1	2	3	4	5	6	7
32. SELECT SOLUTIONS TO PROBLEMS THAT ARE BEST FOR EVERYONE.	1	2	3	4	5	6	7
33. SEE MILITARY SERVICE AS A PATRIOTIC DUTY, NOT JUST A JOB.	1	2	3	4	5	6	7
34. HANDLE PERSONAL PROBLEMS INSIDE THE FAMILY.	1	2	3	4	5	6	7
35. TRUST ONE ANOTHER.	1	2	3	4	5	6	7
36. HAVE A SENSE OF PLAY AND HUMOR.	1	2	3	4	5	6	7
37. EAT MEALS TOGETHER AS A FAMILY.	1	2	3	4	5	6	7
38. ADMIT TO AND SEEK HELP WITH PROBLEMS.	1	2	3	4	5	6	7
39. ACCEPT INDIVIDUAL DIFFERENCES.	1	2	3	4	5	6	7
40. SPEND WEEKENDS AND EVENINGS AT HOME.	1	2	3	4	5	6	7
41. BECOME INVOLVED IN COMMUNITY RECREATIONAL ACTIVITIES.	1	2	3	4	5	6	7
42. TAKE RESPONSIBILITY FOR THEIR OWN ACTIONS.	1	2	3	4	5	6	7
43. ARE RELIABLE AND DEPENDABLE.	1	2	3	4	5	6	7
44. PLAN AHEAD FOR FUTURE EVENTS.	1	2	3	4	5	6	7
45. PROVIDE HELP TO THOSE OUTSIDE THE FAMILY.	1	2	3	4	5	6	7
46. COPE WELL UNDER PRESSURE.	1	2	3	4	5	6	7
47. MAKE A GOOD IMPRESSION ON OTHERS IN THE COMMUNITY.	1	2	3	4	5	6	7
48. STICK TO A JOB UNTIL IT IS FINISHED.	1	2	3	4	5	6	7
49. TRY HARD TO SUCCEED.	1	2	3	4	5	6	7
50. SHARE SIMILAR AIMS AND GOALS FOR LIFE.	1	2	3	4	5	6	7
51. QUICKLY RESOLVE DISAGREEMENTS WHEN THEY OCCUR.	1	2	3	4	5	6	7
52. KEEP PHYSICALLY FIT.	1	2	3	4	5	6	7
53. MAINTAIN A POSITIVE OUTLOOK.	1	2	3	4	5	6	7
54. EAT A PROPER DIET.	1	2	3	4	5	6	7

To what extent do members in your family actually:

Very Little
Extent

Very Great
Extent

- | | | | | | | | |
|---|---|---|---|---|---|---|---|
| 55. PAY COMPLIMENTS AND SAY NICE THINGS TO ONE ANOTHER. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 56. MAINTAIN FAMILY TRADITIONS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 57. SHOW COMMITMENT TO ONE ANOTHER. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

IF PARENT: ANSWER STATMENTS 58 TO 60

- | | | | | | | | |
|---|---|---|---|---|---|---|---|
| 58. SHARE IN CARING FOR CHILDREN'S EVERYDAY NEEDS. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 59. SHARE RESPONSIBILITY FOR DISCIPLINING THE CHILDREN. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 60. PROVIDE CHILDREN A SAY IN THEIR DISCIPLINE. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

ARMY FAMILY ENVIRONMENT PROFILE

23. Below is a list of 38 statements which describe possible patterns, preferences, and behaviors in families. For each one, please indicate whether you feel that members in your family would be more likely to experience the specific pattern, preference, or behavior in army life, civilian life, or equally in either. Please circle the number beside each statement which corresponds to either: more likely in army life, more likely in civilian life, or equally likely in either.

Compared to life in the army, do you think that life in the civilian sector would provide more or less opportunity for members in your family to:

MORE LIKELY IN ARMY LIFE	MORE LIKELY IN CIVILIAN LIFE	EQUALLY LIKELY IN EITHER
-----------------------------------	---------------------------------------	-----------------------------------

- | | | | |
|--|---|---|---|
| 1. FREELY EXPRESS THEIR OPINIONS. | 1 | 2 | 3 |
| 2. HAVE INPUT INTO MAJOR DECISIONS. | 1 | 2 | 3 |
| 3. SHARE RESPONSIBILITY FOR HOUSEHOLD TASKS. | 1 | 2 | 3 |
| 4. SPEND THEIR FREE TIME WITH ONE ANOTHER. | 1 | 2 | 3 |
| 5. SUPPORT ONE ANOTHER DURING DIFFICULT TIMES. | 1 | 2 | 3 |
| 6. COMPROMISE, WHEN PROBLEMS ARISE. | 1 | 2 | 3 |
| 7. ATTEND CHURCH OR SYNAGOGUE TOGETHER. | 1 | 2 | 3 |
| 8. GIVE EACH OTHER PLENTY OF TIME AND ATTENTION. | 1 | 2 | 3 |
| 9. PUT WORK BEFORE PLAY. | 1 | 2 | 3 |
| 10. FEEL FREE TO INVITE FRIENDS OVER TO VISIT. | 1 | 2 | 3 |
| 11. PUT FAMILY LIFE BEFORE WORK. | 1 | 2 | 3 |

Compared to life in the Army, do you think that life in the civilian sector would provide more or less opportunity for members in your family to:

	MORE LIKELY IN ARMY LIFE	MORE LIKELY IN CIVILIAN LIFE	ABOUT EQUALLY LIKELY IN BOTH
12. PARTICIPATE IN COMMUNITY EVENTS AND ACTIVITIES.	1	2	3
13. MAINTAIN CLOSE TIES WITH EXTENDED FAMILY MEMBERS, SUCH AS PARENTS AND PARENTS IN-LAW.	1	2	3
14. CONFIDE IN ONE ANOTHER.	1	2	3
15. HAVE RELATIVES THEY CAN TURN TO WHEN PERSONAL OR FAMILY PROBLEMS ARISE.	1	2	3
16. WORK TOGETHER AS A TEAM.	1	2	3
17. FEEL A SENSE OF INDEPENDENCE AND SELF-SUFFICIENCY.	1	2	3
18. INVEST MUCH OF THEIR TIME AND ENERGY IN THE FAMILY.	1	2	3
19. DO THINGS TOGETHER AS A FAMILY.	1	2	3
20. SELECT SOLUTIONS TO PROBLEMS THAT ARE BEST FOR EVERYONE.	1	2	3
21. TRUST ONE ANOTHER.	1	2	3
22. HAVE A SENSE OF PLAY AND HUMOR.	1	2	3
23. EAT MEALS TOGETHER AS A FAMILY.	1	2	3
24. ADMIT TO AND SEEK HELP WITH PROBLEMS.	1	2	3
25. ACCEPT INDIVIDUAL DIFFERENCES.	1	2	3
26. SPEND WEEKENDS AND EVENINGS AT HOME.	1	2	3
27. BECOME INVOLVED IN COMMUNITY RECREATIONAL ACTIVITIES.	1	2	3
28. TAKE RESPONSIBILITY FOR THEIR OWN ACTIONS.	1	2	3
29. PLAN AHEAD FOR FUTURE EVENTS.	1	2	3
30. PROVIDE HELP TO THOSE OUTSIDE THE FAMILY.	1	2	3
31. SHARE SIMILAR AIMS AND GOALS FOR LIFE.	1	2	3
32. KEEP PHYSICALLY FIT.	1	2	3
33. MAINTAIN A POSITIVE OUTLOOK ON LIFE.	1	2	3
34. EAT A PROPER DIET.	1	2	3
35. MAINTAIN FAMILY TRADITIONS.	1	2	3

IF PARENT: ANSWER STATEMENTS 36 TO 38

Compared to life in the Army, do you think that life in the civilian sector would provide more or less opportunity for members in your family to:

	MORE LIKELY IN ARMY LIFE	MORE LIKELY IN CIVILIAN LIFE	EQUALLY LIKELY IN EITHER
36. SHARE IN CARING FOR CHILDREN'S EVERYDAY NEEDS.	1	2	3
37. SHARE RESPONSIBILITY FOR DISCIPLINING THE CHILDREN.	1	2	3
38. PROVIDE CHILDREN A SAY IN THEIR DISCIPLINE.	1	2	3

RELATIONSHIP SKILLS INDEX

24. To what extent do you see yourself as each of the following in your family.
(CIRCLE THE NUMBER THAT BEST CORRESPONDS TO YOUR ANSWER)

<u>To what extent do you see yourself as:</u>	VERY LITTLE EXTENT	LITTLE EXTENT	SOME EXTENT	GREAT EXTENT	VERY GREAT EXTENT
A. A GOOD LISTENER.	1	2	3	4	5
B. AN EFFECTIVE PROBLEM-SOLVER.	1	2	3	4	5
C. A COMPROMISER IN RESOLVING FAMILY PROBLEMS.	1	2	3	4	5
D. OPEN TO THE VIEWS OF OTHERS.	1	2	3	4	5

MARITAL SATISFACTION INDEX

25. The following three items refer to your marriage and about the relationship that you have with your spouse. For each, please circle the number that best corresponds to your level of satisfaction,

<u>How satisfied are you with:</u>	VERY SATISFIED	SATISFIED	SOME WHAT SATISFIED	SOME WHAT DIS- SATISFIED	DIS- SATISFIED	VERY DIS- SATISFIED
A. YOUR HUSBAND/WIFE AS A SPOUSE.	1	2	3	4	5	6
B. YOUR MARRIAGE.	1	2	3	4	5	6
C. YOUR RELATIONSHIP WITH YOUR SPOUSE.	1	2	3	4	5	6

MARITAL RELATIONSHIP EVALUATION INDEX

26. Read each statement and decide whether it is true as applied to you, your spouse, or your marriage. If it is true as applied to you, your spouse, or your marriage circle number 1 beside the statement. If it is not true as it applies to you, your spouse, or your marriage circle number 2.

	TRUE	FALSE
a. I have some needs that are not being met by my marriage.	1	2
b. We get angry with each other sometimes.	1	2
c. I don't think any couple could live together with greater harmony than my mate and I.	1	2
d. My marriage is not a perfect success.	1	2
e. Every new thing I have learned about my spouse has pleased me.	1	2
f. There are times when my mate does things that make me unhappy.	1	2

IF NO CHILDREN, SKIP TO QUESTION 29

PARENT-CHILD RELATIONSHIP INDEX

27. In general, how satisfied are you with the relationship that you have with your children? Do you feel (CIRCLE ONE NUMBER)

- 1 VERY SATISFIED
- 2 SATISFIED
- 3 SOMEWHAT SATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 DISSATISFIED
- 6 VERY DISSATISFIED

28. In general, what effect do you feel that your children have had on your relationship with your spouse?
Has it been: (CIRCLE ONE NUMBER)

- 1 POSITIVE
- 2 SOMEWHAT POSITIVE
- 3 SOMEWHAT NEGATIVE
- 4 NEGATIVE

FAMILY STRENGTH

29. To what extent do you consider your family a "strong" family? (CIRCLE ONE NUMBER)

- 1 VERY GREAT EXTENT
- 2 GREAT EXTENT
- 3 SOME EXTENT
- 4 LITTLE EXTENT
- 5 VERY LITTLE EXTENT

SATISFACTION WITH CHAPLAIN SERVICES/RELIGIOUS OPPORTUNITIES INDEX

30. Now we want to find out about how satisfied you are with chaplain services and religious opportunities which are available at your present post. (CIRCLE THE NUMBER THAT BEST REPRESENTS YOUR LEVEL OF SATISFACTION; IF NO KNOWLEDGE/EXPERIENCE CIRCLE NUMBER 5)

	VERY SATISFIED	SATISFIED	DIS - SATISFIED	VERY DIS - SATISFIED	NO KNOWLEDGE /EXPERIENCE
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How satisfied are you with :

A. SERVICES PROVIDED BY CHAPLAINS.	1	2	3	4	5
B. ON-POST RELIGIOUS ACTIVITIES.	1	2	3	4	5
C. THE AVAILABILITY OF ARMY CHAPLAINS AS A PERSONAL AND FAMILY RESOURCE.	1	2	3	4	5
D. FAMILY LIFE CENTERS.	1	2	3	4	5

SATISFACTION WITH ARMY LIFE

31. Taking all things together, how satisfied are you with the Army as a way of life? (CIRCLE THE NUMBER THAT BEST CORRESPONDS TO YOUR FEELINGS)

- 1 VERY SATISFIED
- 2 SATISFIED
- 3 SOMEWHAT SATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 DISSATISFIED
- 6 VERY DISSATISFIED

32. How do you rate the overall quality of community and family support services at your post? (CIRCLE ONE NUMBER)

- 1 OUTSTANDING
- 2 VERY GOOD
- 3 GOOD
- 4 OK
- 5 POOR

33. To what extent do you feel that you are able to have the kind of family life that you want in the Army? (CIRCLE ONE NUMBER)

- 1 VERY GREAT EXTENT
- 2 GREAT EXTENT
- 3 SOME EXTENT
- 4 LITTLE EXTENT
- 5 VERY LITTLE EXTENT

34. To what extent do you feel that you would be better able to have the kind of family life that you want if you/your spouse left the Army? (CIRCLE ONE NUMBER)

- 1 VERY GREAT EXTENT
- 2 GREAT EXTENT
- 3 SOME EXTENT
- 4 LITTLE EXTENT
- 5 VERY LITTLE EXTENT

35. How satisfied are you with life for families in the Army? Are you: (CIRCLE ONE NUMBER)

- 1 VERY SATISFIED
- 2 SATISFIED
- 3 SOMEWHAT SATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 DISSATISFIED
- 6 VERY DISSATISFIED

36. How satisfied are you with the Army's attitude toward families and family problems? Are you: (CIRCLE ONE NUMBER)

- 1 VERY SATISFIED
- 2 SATISFIED
- 3 SOMEWHAT SATISFIED
- 4 SOMEWHAT DISSATISFIED
- 5 DISSATISFIED
- 6 VERY DISSATISFIED

SPOUSE SUPPORT: CIVILIAN SPOUSES ONLY

37. How supportive are you of your member spouse staying in the Army? (CIRCLE ONE NUMBER)

- 1 VERY SUPPORTIVE
- 2 SUPPORTIVE
- 3 SOMEWHAT SUPPORTIVE
- 4 SOMEWHAT UNSUPPORTIVE
- 5 UNSUPPORTIVE
- 6 VERY UNSUPPORTIVE

RETENTION INTENTION: ACTIVE DUTY MEMBERS ONLY

38. Which of the following statements best describes your feelings about a career in the Army? (CIRCLE ONE NUMBER)

- 1 IT IS ONE OF THE LEAST SATISFYING CAREERS, I CAN THINK OF, EVERYTHING CONSIDERED.
- 2 IT IS ONE OF SEVERAL CAREERS WHICH I COULD FIND ALMOST EQUALLY SATISFYING.
- 3 IT IS THE ONLY CAREER THAT COULD REALLY SATISFY ME

39. Do you think you will pursue or continue your career in the Army?
(CIRCLE ONE NUMBER)

- 1 NO, DEFINITELY NOT
- 2 NO, PROBABLY NOT
- 3 I AM STILL UNDECIDED
- 4 YES, PROBABLY
- 5 YES, DEFINITELY

THANK YOU

FAMILY FOCUS GROUPS DISCUSSION GUIDE

Office of the Chief of Chaplains
Family Values Project

Date: _____

Group: _____

Number: _____

Interviewer: _____

Post: _____

Introduction:

Hello. My name is (_____) and this is (_____), we are members of a research team from Caliber Associates under contract to the Office of the Chief of Chaplains. We are conducting interviews to gain a greater understanding of family values and expectations. As part of this study we are meeting with groups such as this to find out about the values you hold and how they fit within the Army. In addition, we are talking with Chaplains, ACS providers, and the other community service providers to study how they meet your needs and how they can do better.

I want to thank you for completing the questionnaire. Before we get started, are there any questions or comments you might have about the survey?

During our time together, I will be raising some questions and my partner will be writing down the answers and comments you make. I expect some of your responses to vary quite widely. In any case, know that we are not keeping your names and the comments you make to us will be kept strictly confidential.

Please feel free to tell us about your feelings and opinions. It is important that everyone participate. If you have strong feelings on some of the issues, let me know them but please respect the right of others to have differing views.

Now lets get started.

Active Duty and Spouse Focus Groups

1. Introduce: There has been alot of discussion recently in the Army about strong families and what distinguishes strong families from less strong families. Ask each person in the group to give one characteristic of a "strong" family. Write each characteristic down on the board/flipchart as it is presented.

1A. Are any of these characteristics more often found in (Black, Hispanic, White) families than either (Black or White, Black or Hispanic, White or Hispanic) families? Is there general consensus?

1B. What prevents families in the Army from realizing these types of characteristics?

2. What are the characteristics of families that best cope with Army life? Ask each person in the group to give one characteristic. Write each characteristic down on the board/flipchart as it is presented.

Now we'd like to discuss religious beliefs and opportunities here on post.

3. How many of you have ever attended/used any services/ programs offered by the chapel, chaplains or Family Life Center? Which services have you used? Why/why not?

4. Do people go to the chaplains if they or someone in their family has a personal or family-related problem? Why/why not?

5. How important do you think religious beliefs are for a strong family? Why are they important or not important?

5A. How about participation in religious activities? Why or why not?

6. In what ways does the work of Army chaplains affect upon family strength and successful adjustment to Army life?

Individual Interviews

Couple Participants

I. Conduct Q-Sort

1. Layout Q-Sort Board
2. Explain Q-Sort
3. Give respondent Q-Sort cards

II. Discuss Q-Sort Rankings

1. Pick up the 10 cards sorted in categories 6 and 7 and the 10 cards sorted in categories 1 and 2 - keep the piles separate.
NOTE: Keep all other piles (3-5) separate. Label and place a rubberband around each pile (3-5) and put in envelope.

2A. Starting with the cards in categories 6 and 7, look for themes and patterns and ask respondent: To what extent are you able to realize these values/expectations? Why or why not? To what extent do you feel your spouse would also rank those statements as "greater importance?"

2B. For same cards ask respondents: Do you feel that you could better realize these values/expectations in civilian life? Why or why not?

2C. When finished with categories 6 and 7 label and place a rubberband around cards (keep 6 & 7 separate) and put in envelope.

2D. Next, review the cards sorted in categories 1 and 2. Look for any trends among the statements. To what extent do you feel that your spouse would also rank these value statements as "lower importance?" When finished with cards in categories 1 and 2, label and place a rubberband around each set (1 & 2) and place in the envelope.

3. Do you think the differences you and your spouse might have in the way you would rank these values could affect your marriage? Family life? Adjustments to Army life?

III. Religious Beliefs/Participation

1A. Have you ever attended/used any services/programs offered by the chaplains or chapel at this post? If yes, which service/programs? If no, do you ever attend/use any religious services/activities off-post? Why do you prefer to attend/use off-post religious services/activities?

1B. If attend/use services on-post, how satisfied have you been with these programs at this post? Have they been helpful or enjoyable to you or your family? Why/why not?

2. If you had a personal or family-related problem, how likely would you be able to turn to chaplains for help? For what types of programs/issues? Why/why not?

3. How important do you think religious participation is to a "strong" family? Why/why not?

4. How important do you think religious beliefs are for a "strong" family? Why are they important or not important?

5. On a scale of one to ten, with 1 representing a very strong family, and 10 a not very strong family, where on the scale would you rate your family? Why?

KEY INFORMANTS INTERVIEW GUIDE

Office of the Chief of Chaplains
Family Values Project

Date: _____

Position/Title

Respondent(s): _____

Program: _____

Post: _____

Key Informants Interview Guides

1. Introduce. There has been alot of discussion recently about strong families in the Army and what distinguishes strong families from less strong families. Draw continuum. How would you define a "strong" family? (Probe for specific characteristics).

1A. Are any of these characteristics more often found in (Black, Hispanic, White) families? Identify differences, if any. (If necessary, be ready to have people qualify distinctions by variables, such as geographic location).

2. What are the characteristics of families that best cope with Army life? (Probe for specific characteristics).

2A. Are any of these characteristics more often found in (Black, Hispanic, White) families? Identify differences, if any. (If necessary, be ready to have people qualify distinctions by variables, such as geographic location).

3. How likely are Army members and their families to seek help from Chaplains for personal or family-related problems? Why/why not? How does this vary by race and rank?

4. How can Chaplains better support Black families in coping with the demands of Army life? Hispanic families? What should they be doing differently or better?

5. In what ways does the work of Chaplains impact upon individual and unit readiness?

APPENDIX E

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FAMILY STRENGTHS AND ADAPTATION TO ARMY LIFE: A FOCUS
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